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ABSTRACT

A survey of educational programs, background information about the Ute Tribe, and a summary of educational needs are followed by recommendations for improving the quality of education for Ute people. Part I gives a history of educational policy on the Uintah and Ouray Reservation from the first school in 1874 to the present. Part II describes the Ute Tribe's Education Division and its programs in the areas of adult basic education and vocational training, elementary and secondary education, early childhood education, higher education, off-reservation boarding schools, teacher training, and Ute language and cultural maintenance projects. Part III looks at the geography and history of the Uintah and Ouray Reservation and its current population and economy. Parts IV and V report educational data for elementary, secondary, and post-high school students. Topics include attendance, dropout rates, and Ute language fluency. Part VI discusses four major needs assessment studies completed from 1973 to 1983 and presents their conclusions. Part VII makes long- and short-range recommendations with emphasis on re-education of the young adult population, vocational education, rigorous evaluation of tribal education programs, tribally operated post-high school institution, and a tribal community college. The appendix includes student achievement scores and a bibliography. (JHZ)

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Ute Indian Tribe
COMPREHENSIVE EDUCATION PLAN

September 1983

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"THE OLD PEOPLE USED TO TELL YOUNG PEOPLE IT IS GOOD TO GO TO SCHOOL AND GET AN EDUCATION, BUT THEY DID NOT MEAN FOR THEM TO GIVE THEMSELVES AWAY."

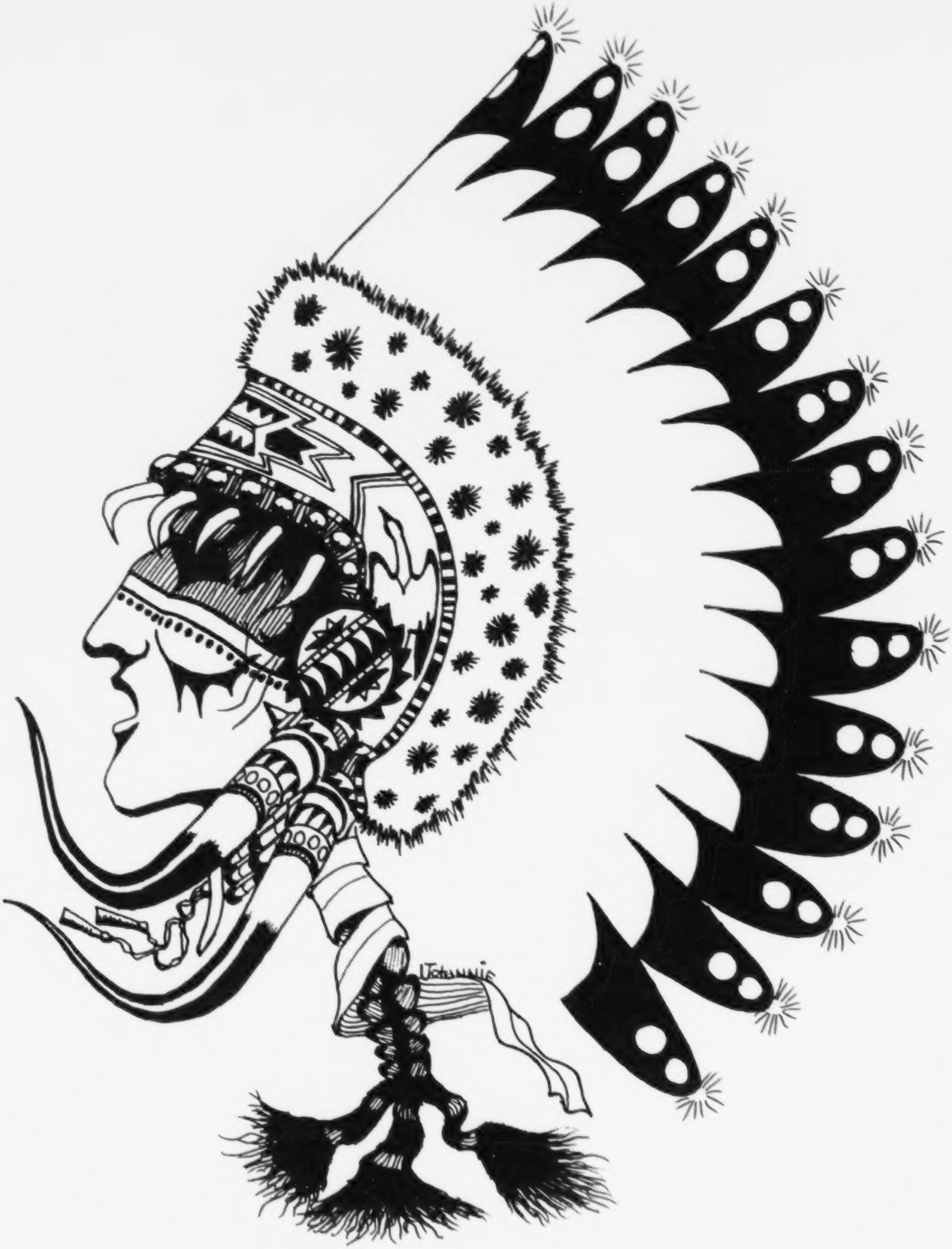
Ethel Grant

ACKNOWLEDGEMENTS

I would like to express great appreciation to the following: Mack Gift, for his inspiration and support, William Leap for his research and committment to the Ute people; Susan Tanner, my friend and secretary, for her patience, perseverence and skill in up-dating the statistical data and typing of this document; Carla Cuch, my wife for her loving support; Carleen Kurip, my former secretary; all of my current staff, previous program directors and other contributing personnel; past and present members of the Ute Tribal Business Committee and tribal education committee members; and, most of all, the Ute Indian students (1951 to 1983) whose lives made this document possible.

Forrest S. Cuch

Forrest S. Cuch
Education Division Head
Ute Indian Tribe



"Young Chief" by Urshel Tohannic

TO THE MEMORY OF

CHARLES "CHARLEY" REDFOOT

(1934 - 1982)

This planning document is dedicated to Charles Redfoot, former Councilman and Vice-Chairman, Ute Tribal Business Committee. It was largely through the continued support and encouragement of this great man that education program development continues to grow on this reservation. It was his influence to recognize traditional Ute values and ideals that give this document meaning and purpose. It was his undying love for his people and his family that enabled him to make great contributions to our people. It is through leaders like him that Ute traditional ideology will continue to live in the spirit of our people.

Charles Redfoot, Ute-Shoshoni, was born November 2, 1934 to Ralph and Nancy Oarum Redfoot. He was raised by his Shoshone grandmother, including his uncle and sisters. He attended the Uintah Indian School in Whiterocks where he served as an alter boy. During this time, he became one of the only Eagle Scouts under the Boy Scout Program. He also attended Union High School. Following high school, he received training in Denver, Colorado in auto mechanics.

His employment career began with work in Lafayette, California. Shortly, thereafter, he returned home to work for the government as a surveyor and soil technician. He also worked for the Mountain States Oil Company as a welder and electrician; the Shocker Construction Company as a road engineer; and the Pierce Construction Company as an Inspector.

Under the Manpower Training Program, Charles received training in welding. He soon became a certified welder, and he began work for the Plateau Oil Refinery in Roosevelt, Utah, as a welder and foreman.

He later worked as manager/assistant manager for the Bottle Hollow Resort. At about this time, Charles, attended the University of Massachusetts in Amherst where he received training in hotel/motel management, bookkeeping and business administration.

In 1974, Charles returned to work for his people. When asked to serve as councilman for the Whiteriver Band, he accepted and was elected the Vice-Chairman of the Ute Tribal Business Committee. He served seven years on the Business Committee. While serving on the Business Committee, Charles was instrumental in: 1) Putting a stop to the Current Creek Dam which would have deprived the Ute Tribe water rights on the reservation; 2) Insuring that the CUP (Central Utah Water Project) respected the water rights of the Ute people; 3) Enlisted the help of the NARF (Native American Rights, Fund, Inc.), an Indian operated lawyer firm in Boulder, Colorado, to represent the Ute Tribe in fighting for water, hunting and fishing rights; 4) Establishment of the Energy and Minerals Department; and he was a strong supporter of educational and training opportunities for Ute people.

Charles' death on July 28, 1982 was a tragic loss to the Ute Indian Tribe. Charles' life was an example to all Indian people. He was able to demonstrate respect for traditional Ute culture while successfully adapting to the dominant Anglo culture. Charles knew how difficult life was for Ute people living off the reservation. He tried to instill this experience in his people, to encourage them to appreciate what they have, and to urge them to take advantage of opportunities available to them.

The above is only a brief glimpse at Charles Redfoot's life, for he touched the lives of all of us. By putting forth this information about Charles, we hope to inspire our young people to live and follow his footsteps. And by doing so, we hope that someday, another young man will come to represent the Ute people with honor and integrity, as Charles did.

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Randlett Boarding School (1890-1905)
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THE HISTORY OF EDUCATION AND ITS DEVELOPMENT ON THE UINTAH AND OURAY RESERVATION

The introduction of education to the Ute People has been a slow process, a transition from initial resistance and resentment towards a more tolerant and generally accepted attitude. The following is an excerpt of the Ute history text, "A HISTORY OF THE NORTHERN UTE PEOPLE," which clearly depicts this transition.

> Agent Critchlow opened the first school at Uintah in October 1874 in part of his home at the agency. His wife taught with their children in attendance. There were few Ute students, however. Attending "more or less during the year" were only twenty-five Ute boys.
>
> Critchlow struggled to keep the school open, but it closed in April 1876. The school was too far away from most Ute homes and the winter snows made travel difficult. There were not enough funds to board and feed the students, and the government did not send the money critchlow requested.
>
> In 1877-78 Critchlow opened the school again and hired a teacher. He survived only eight months. The next year it was open only seven months before another teacher resigned.
>
> In January 1881 school reopened in a new building with three employees. All of this was provided under a contract with the Presbyterian Church. By March not one student remained. Students continued to attend this school as irregularly as they had the agency school. The average number of students was twelve.
>
> In the summer of 1882 the school was transferred back to the control of the Indian Service. For the next several years it continued to operate with few students. In fact, the agent reported in the summer of 1885 that the Uintah and White River women had held a council to express their opposition to sending their children there.
>
> The Uncompahgre also refused to send their children to school. The agents tried to convince parents to send some of their children to industrial schools outside of Utah. They refused, explaining: "Ute boy no understand white man house, mebbe so die."
>
> In 1883 the Ouray agent built a frame school house and hired a teacher. But the "experiment" was a failure and ended in two months. Not until 1892 was a boarding school built and opened. It was located at Leland, later called Randlett, south of Fort Duchesne.

New buildings were constructed for the Uintah school in the summer of 1892. Attendance remained low. Parents explained "their children always died when they went to school." And so they did. In 1901 a measles epidemic at the Uintah school killed seventeen of sixty-five pupils.

After 1910 conditions at the school improved and attendance increased. Students at the Ouray Boarding School had been transferred to Uintah with the 1898 opening of the Uncompahgre Reservation. The Ouray school and land was given to the state of Utah in 1912. The Uintah Boarding School was not closed until 30 June 1952. Thereafter, all schools on the reservation were administered by the public school system.

1950's - A NEW BIRTH IN EDUCATION

The Ute Indian Tribe first recognized education as a tribal government service in 1951. At this time, the Ute Tribal Business Committee hired education personnel to facilitate the transfer of Ute Indian students from the Uintah Boarding School at Whiterocks, Utah to local public schools. The action to close the Uintah Boarding School was made by Ute tribal leaders who worked cooperatively with the Bureau of Indian Affairs to execute a major shift in the Federal Government's policy from one of assuming responsibility for the education of Indian people to one of integrating Indian students into the American School System.

The public schools first received federal funds on behalf of Ute Indian children shortly after the transition from government operation of the Whiterocks Boarding School to public operation of the school.

In 1947, the U.S. Congress appropriated the sum of $250,000 for the construction of the Union High School, Roosevelt, Utah on behalf of the Ute Indian students. The Uintah and Duchesne County School Districts jointly participated in the construction of the school by appropriating $250,000 respectively. Thus, the name "Union High School" was established to represent the union of the three entities (Duchesne County, Uintah County and the Ute Indian Tribe) in the establishment of the school. The school was constructed in 1950. It was jointly operated under a joint school board, up until 1970 when the school was placed under the complete supervision of the Duchesne County School District. This high school continues to serve Ute Indian students up to the present time.

It was also in 1951 that the Ute Tribal Business Committee first appropriated tribal funds for scholarship awards to Ute students pursuing a higher education at a college or university. This appropriation has grown from the original $10,000 appropriated in 1951 to annual appropriations which range between $30,000 to $45,000 over past years.

In 1953, the Federal Impact Aid Laws (P.L. 81-874 and P.L. 81-815) were amended to provide financial aid to public school districts located near non-taxable Indian lands. Both the Uintah and Duchesne County School Districts began receiving these funds on behalf of Ute Indian children. During this period, the Uintah County School District also obtained federal funds authorized by the Johnson O'Malley Act for payment of school lunches for the Ute Indian children. The Johnson O'Malley (JOM) Act was enacted by the United States Congress in 1934 to encourage Indian children to attend public schools and to provide financial assistance (basic support) to public schools enrolling them.

In 1961, the Ute Indian Tribe initiated a pre-school program. During the period 1961 to 1965, the program was housed in the old Alterra High School. The program was actually an outgrowth of testing experiments conducted in 1958, in cooperation with the University of Utah to determine the reasons for low academic achievement among Ute Indian children.

It is said that the originators of Head Start used the Ute Tribe Pre-School Program as a model in the planning and development of the Head Start Program Concept as we know it today. Consequently, since 1966, the Ute Indian Tribe Head Start Program has operated with funding assistance from the Department of Health and Human Services, Administration for Children, Youth and Families - Indian and Migrant Program Division.

In 1968, under Title I of the Elementary and Secondary Education Act (ESEA), the Uintah County School District began receiving federal funds for low income families so that special programs might be offered for all classes of "disadvantaged pupils" in attendance, including the Ute Indian pupils. The Uintah School District first initiated the Ute cultural studies (Ute language, Ute culture and the development of a Ute history textbook) in the public schools using these monies.

In 1973, the Uintah County School District obtained federal funds on behalf of Ute students authorized by the U.S. Congress through enactment of P.L. 92-318, Title IV, Part A of the Indian Education Act on 1972. These funds were used to supplement the basic education program and to meet the special educational needs of Indian children attending public schools throughout the nation, both on and off reservations. It was during this time that the Uintah School District began financing Ute cultural studies with these funds rather than Title I funding. The Title IV Indian Education Act Program continues to be administered by the Uintah and Duchesne County School Districts on behalf of Ute Indian children and other eligible Indian children attending schools within their respective boundaries.

During the early 1970's, the Ute Indian Tribe formally established a tribal department of education. In recognition of the 1970 Bureau of Census data which indicated that the average educational attainment among Ute Indian people was grade 10.0; the Ute Tribe initiated an Adult Basic Education Program in 1973 with federal funds authorized by the U.S. Congress under Part C of Title IV, P.L. 92-318, of the Indian Education Act of 1972. This project has continued to serve Ute Indian adults in completing high school or obtaining GED - General Education Development Certificates up to the present time.

In 1974, the Ute Tribe Education Department initiated a Teacher Training Program with federal funds authorized under Part B of Title IV, P.L. 92-318 of the Indian Education Act. The purpose of this program was to train Ute Indian certified teachers to serve Ute children in the public school system. This program has continued since this time and in 1981, a secondary component was added to the project. To date, six elementary Ute Indian teachers have been certified.

During the late 1950's, the Bureau of Indian Affairs began providing education services under the Community Education Program, a program which provided scholarships and grants for Indian students pursuing college or post-high school training. This program was operated in cooperation with the "Relocation Program" which was authorized under P.L. 959 enacted August 3, 1956 to help adult Indians obtain reasonable and satisfying employment. The Relocation Program was actually born out of the termination policy era of the 1950's and it was viewed by many Indian tribes as a means of forced assimilation into the American mainstream. The name of this program was later changed to "Employment Assistance."

In 1974, the Ute Tribe Education Department assumed the operation of the Community Education Program through a contract with the BIA under P.L. 93-638, the Indian Self-Determination and Education Assistance Act. This program served as the ORBS - Off-Reservation Boarding School Department up until 1981, when, at the recommendation of Washington Office BIA personnel, the appropriations for these types of programs were discontinued by Congress.

In 1975, the Ute Indian Tribe adopted a new personnel manuel which established policies to govern all personnel actions and program operations. Under this manuel, all education programs were placed under an education division, a move which was also prompted as a result of the continued growth of education programs and services under the Ute Tribe Education Department. Further, tribal involvement and participation in Indian education programs continued to warrant greater program policy direction and guidance. Hence, the Education Department became known as the Ute Tribe Education Division.

In 1976, the Ute Tribe Education Division obtained a grant under Part B of the Title IV, P.L. 92-318, the Indian Education Act to develop a series of Ute culturally related instructional materials for use in the public school. This project was completed in 1977 and these materials have been implemented in the schools. These materials are sold and distributed under the Office of the Education Division Head.

In 1978, a comprehensive needs assessment survey sponsored by the Ute Tribe Education Division indicated that over a twenty (20) year period (1958 to 1978), there had not been a significant improvement in the average academic achievement levels of Ute Indian children. In recognizing the need for quality education, greater Indian participation and involvement in the actual operation of Indian education programs serving Indian students in school, the Ute Tribe Education Division took over the operation of the Johnson O'Malley Program, previously administered by the school districts. Again, this action was taken pursuant to the authority of P.L. 93-638 which authorized Indian tribes to contract BIA operated programs on behalf of its constituents. The Ute Tribe JOM Program continues to provide supplemental services to meet the special education needs of eligible Indian children.

During the latter 1970's, personnel under the Education Division were becoming concerned about the loss of Ute language fluency among Ute children. A Ute language survey conducted at this time indicated that only eight percent of the Ute children (ages 3-18) spoke the Ute language fluently. As a result of several workshops and public hearings concerning this issue, the Ute Tribe Education Division received three grants from the Utah Endowment for the Humanities to plan and initiate Ute language development and maintenance projects. These projects have continued up to the present time and have prompted the establishment of a bilingual education program in one of the elementary schools serving Ute Indian children.

In 1980, the Ute Tribe Education Division contracted the operation of the Employment Assistance Program from the Bureau of Indian Affairs. This program has been modified to emphasize training in skill areas in which local employment opportunities are available, especially energy related training programs in response to energy development in the local area.

In 1981, the Uintah School District initiated the "Wy-Koo-Pah" Bilingual Education Project at the Todd Elementary School. This project has and continues to receive funding assistance by the U.S. Office of Education as authorized by the Bilingual Education Act (Title VII, ESEA).

By 1983, this project will include services to Indian students, grades 1-5.

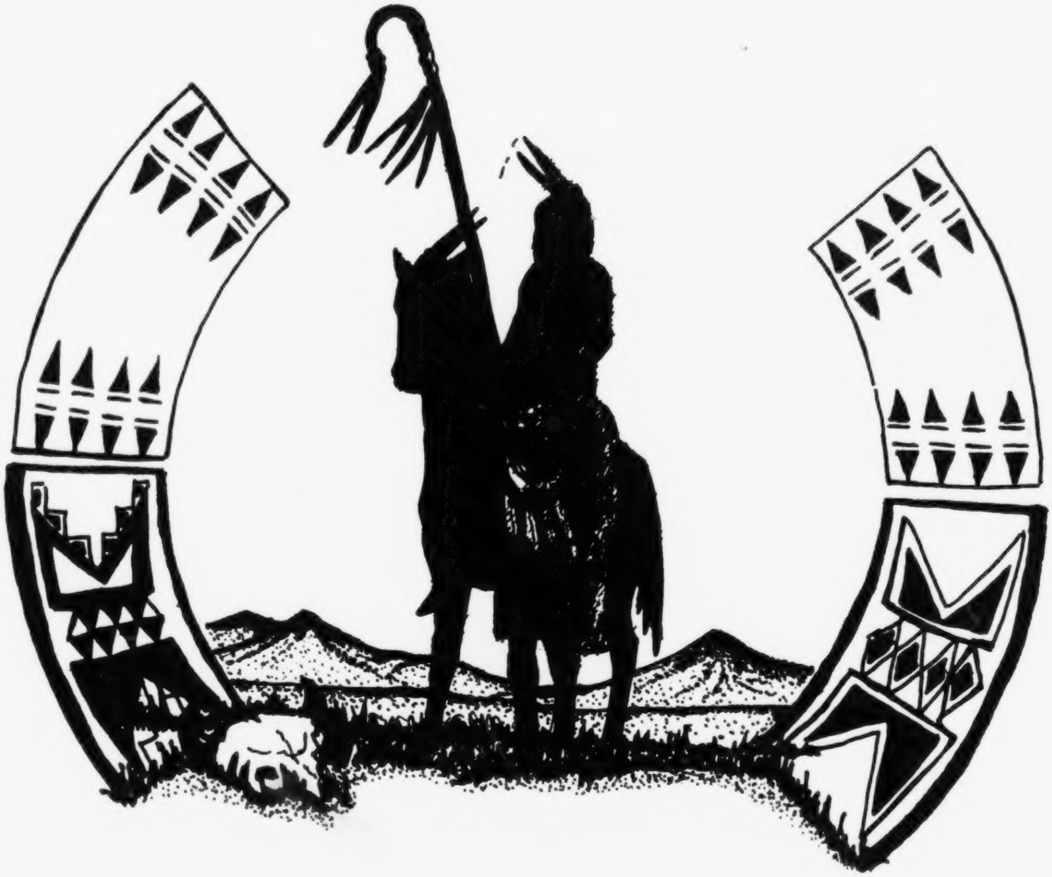
In 1982, the Ute Tribe Education Division facilitated for the publication of the Ute History Textbook "A HISTORY OF THE NORTHERN UTE PEOPLE" authored by the late Fred A. Conetah, tribal member and historian. This textbook was adopted by the Ute Tribal Business Committee as the official Ute history textbook to be used in the public schools. The Education Division is planning other projects to be initiated in the future, such as: a teacher reference guide; printing of maps; photo album of Ute people; recording albums of Ute songs and other Ute culturally related materials.

During the latter part of 1982, the Ute Tribe Education Division assumed the operation of the Higher Education Grant Program from the BIA under a P.L. 93-638 Contract. Under this contract, the Ute Tribe Education Division will continue to provide financial assistance to eligible Indian students pursuing a higher education.

As you can see, there have been several shifts in Ute Indian education policy over the past century. The first policy of the U.S. Government was to assume full responsibility for the education of Ute Indian people through government operated or contracts with religious groups to provide schools (1870 to 1950). Beginning with the 1930's into the 1950's, the government's policy was to shift this federal responsibility over to the state governments and local school districts (Johnson O'Malley Act of 1934, P.L. 959 Relocation Act of 1956 and amendments to P.L. 81-874 in 1953), a policy era of assimilation and termination of the federal trust responsibility. Then in the 1970's with the birth of P.L. 93-638, a new policy shift occurred, one that fostered "self-determination" or tribal responsibility for program operation with financial support from the Federal Government. And although many great accomplishments have been made in Ute Indian education under this last policy, a new federal policy is emerging. This latest policy resembles the termination era of the 1950's and yet it has remnants of the Self-Determination era of the 1970's. This policy is referred to as the "New Federalism" of the Reagan Administration and it places responsibility for Indian education programs on the Ute Tribal Government, with the exception, that tribal government must take a greater responsibility in operating these programs with reduced federal aid or no aid at all.

In view of the above, it is critical that the Ute Tribal Government determine the future course of educational development for its people. Along with the growth and success of Ute Indian education programs, it has been necessary to establish policy direction for these programs and the people they are charged to serve. Hence, this Ute Tribal Education Plan has been established for the benefit of Ute tribal constituents in an attempt to foster greater understanding, human growth and advancement on behalf of the Ute Indian Tribe and all its members.

II. PRESENT EDUCATION PROGRAMS AND SERVICES



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A. Education Division

The Ute Tribe Education Division was originally established in 1951 to facilitate the transfer of Ute Indian students from the Uintah Boarding School at Whiterocks, Utah to local public schools. The Ute Education Division has steadily evolved and expanded toward providing more educational services to its members and non-members who are eligible for federally funded Indian education programs. In recent years the Ute Education Division has emphasized adult education, vocational training, teacher training, curriculum development, bilingual education, and other supplemental education programs available from federal grant funds and other sources. The primary philosophy of the Ute Tribe Education Division is that the greatest resource on the Ute reservation is the Ute people. All effects have been directed toward promoting human growth and development with priorities given to stabilizing the family, preserving and maintaining the Ute culture, and providing greater learning opportunities.

The Ute Tribe Education Division consists of the following educational programs:

- Adult Basic Education
- Adult Vocational Training
- Elementary and Secondary
- Early Childhood
- Higher Education
- Off-Reservation Boarding Schools
- Teacher Training
- Ute Language and Cultural Maintenance Projects

The Education Division Head is presently charged with the following duties and responsibilities: educational planning; research and program development; monitoring and evaluation of all education programs; supervision and coordination of the project directors and various activities under the education division; dissemination of pertinent information on educational opportunities available to the Ute Tribe and its members, including all Indians living on the Uintah and Ouray Reservation, management, sale and distribution of all Ute culturally related instructional materials; collection and maintenance of historical data related to the educational development of the Ute Tribe; and represent the Ute Tribe in any or all educational functions that may have an affect on the tribe in the field of education.

B. Adult Basic Education

The Ute Tribe Adult Basic Education Program is funded by the U.S. Office of Education as authorized by P.L. 92-318, Title IV, Part C of the Indian Education Act. The primary objective of this program is to provide basic skill development leading to successful high school completion or fulfillment of GED (General Education Development) requirements.

The Ute Tribe ABE Program offers the following:

- Educational Resource Center - This complex consists of a library, texts, research and reference materials, study areas, classrooms and other educational facilities.
- Basic Skills Studies - English I and II; Math I and II and Consumer Education.
- GED and High School Completion - Pre-GED workbook, approved high school courses in all subjects/courses required for graduation and approved by local high schools.

- Refresher Courses - Courses primarily designed for tribal employees and other interested individuals.
- Make-up Credit - For secondary students lacking credit and high school drop outs, including those who have been referred by the Tribal Courts.
- Driver's Education - A Utah State approved training for adults to fulfill the state drivers training requirements.

It is the intent of the Ute Tribe ABE Program to design or develop any course desired by any individual or group, provided that basic skills is emphasized as an integral part of the course described.

Eligibility:

1) Any individual who is a member of a tribe, band, or other organized group of Indians, including those tribes, bands, or groups terminated since 1940 and those recognized by the State in which they reside, or a descendant, in the first or second degree, or any such member; or 2) considered by the Secretary of Interior to be an Indian for any purpose; or 3) an Eskimo or Aleut or other Alaskan Native.

C. Adult Vocational Training

The Adult Vocational Training Program of the Bureau of Indian Affairs was authorized under Public Law 959 enacted August 3, 1956 to help adult Indians to obtain reasonable and satisfactory employment. It was originally referred to as the "Relocation Program."

In 1980, the Ute Indian Tribe contracted the operation of the AVT Program from the Bureau of Indian Affairs. The program has been modified to emphasize training in skill areas in which local employment opportunities are available. Emphasis is placed on energy-related training programs in response to the energy development occuring on or near the Uintah and Ouray Reservation. All training under the AVT Program is limited to 24 months with the exception of the nurses training which is limited to 36 months.

The Ute Tribe AVT Program offers the following services:

- Financial assistance to attend approved vocational training programs in the local area. A living stipend is authorized to certain individuals who meet the lower income criteria established for this program.
- Financial assistance to attend approved vocational training programs, including accredited junior colleges within the state of Utah.
- Enrollment in BIA Post High Schools: Haskell Junior College, Lawrence, Kansas; IAIA (Institute of American Indian Arts) Santa Fe, New Mexico; and SIPI (Southwest Indian Polytechnical Institute), Albuquerque, New Mexico.
- Career counseling, testing and guidance.
- Employment counseling, pre-employment workshops and training, referral or placement and follow-up counseling.

Career Development for Tribal Employees

Under the Ute Tribe AVT Program, tribal funds are also appropriated to provide career development opportunities for members of the Ute Tribe to enroll in approved vocational or college course instruction in the local area. This program is strongly recommended for tribal employees who are members of the Ute Indian Tribe and desire to upgrade their career status.

Eligibility:

Applicants must be one fourth or more degree Indian blood as recognized or verified by the Secretary of Interior or representative of the Secretary. All applicants are required to apply for financial aid (BEOG - Basic

Educational Opportunity Grant and SEOG - Supplemental Education Opportunity Grants) in order to be considered for assistance for the above program services.

D. Elementary and Secondary

The Johnson O'Malley (JOM) Act was enacted by the United States Congress in 1934 to encourage Indian children to attend public schools and to provide financial assistance to public schools enrolling them. The JOM Act has changed several times. The latest change in 1975 when the Indian Self-Determination and Education Assistance Act enables greater Indian participation and involvement in the actual operation of the program.

Consequently in 1978, the Ute Tribe under its Education Division has operated this program through a contract with the Bureau of Indian Affairs. Previous to this time (1975-77), the Uintah School District administered these funds on behalf of the Indian children. The Ute Tribe JOM Program provides supplemental services to meet the special education needs of eligible Indian children.

The program presently includes the following components:

- Parent Involvement
- Tutorial Assistance
- Counseling
- Teacher In-Service Training
- Head Start Curriculum
- Summer School
- Youth Leadership Training
- Parental Cost Program

Eligibility:

All students must be ¼ or more degree Indian blood as recognized by the Secretary of Interior. Under the Ute Tribe JOM Program, all Indian children enrolled with federally recognized tribes who meet the blood requirements are eligible.

Note:

By action of the Tribal Business Committee, October 13, 1982, this program was removed from the Tribal Education Division and placed under the supervision of the Tribal Executive Director. A description of the services provided under this program is included in this document since it is an education program which continues to provide education related services to eligible Indian students on the Uintah and Ouray Reservation.

E. Early Childhood

The Ute Indian Tribe Head Start Project is one of the oldest Indian Pre-School Projects in the country. The Ute Indian Tribe initiated a pre-school program as early as 1961. During the period 1961 to 1965, the program was housed in the old Alterra High School. The program was actually an outgrowth of testing experiments conducted in 1958, in cooperation with the University of Utah to determine the reasons for low academic achievement among Ute Indian children.

It is said that originators of Head Start used the Ute Tribe Pre-School Program as a model in the planning and development of the Head Start Program Concept as we know it today. Consequently, since 1966, the Ute Indian Tribe Head Start Program has operated with funding assistance from the Department of Health and Human Services, Administration for Children, Youth and Families - Indian and Migrant Division.

Head Start provides comprehensive developmental services to pre-school children (ages 2-6) living on or near the Uintah and Ouray Reservation. These services include:

- Parent Involvement
- Education
- Ute Cultural Curriculum
- Health Services (Medical, Dental, Mental and Immunization)
- Nutrition
- Social Services
- Half Day and Full Day Programs
- Handicap Education and Therapeutic Services

Eligibility:

Eligibility is based upon an income criteria which is determined on a year to year basis according to federal guidelines. Head Start serves all families (Indian and Non-Indian) living on or near the Uintah and Ouray Reservation.

F. Higher Education

The Ute Tribe Higher Education Department offers four programs to assist Indian students pursuing a higher education:

1. BIA Higher Education Grant Program:

This program benefits full time students attending an accredited college or university. Bureau Higher Education Grants fulfill a portion of the student's educational costs to attend a college of their choice. Students receiving these grants are required to establish financial need by applying for financial aid separately for the Basic Educational Opportunity Grant and Supplemental Educational Grant at each institution.

Eligibility: Students must be ¼ or more degree Indian blood as recognized by the Secretary of Interior. Phoenix Area Grants are for all Indian college students from tribes within Arizona, Utah and Nevada - with the exception of the Navajo who have their own grant program in Window Rock, Arizona.

2. Ute Tribal Higher Education Grant:

   This program provides a supplemental grant to full-time students attending an accredited college or university. It is commonly used to supplement the BIA Higher Education Grant and other financial aid programs offered to Indian college students. This program is being phased out to be replaced by the On-Site General Education Program described below. Presently, full-time college students are urged to apply for the BIA Higher Education Grant.

   Eligibility: Students must be enrolled members of the Ute Indian Tribe.

3. Ute Tribal Scholarship Program:

   The Ute Indian Tribe presently provides three to four $3,000.00 scholarship awards for full-time college students who can maintain a 3.0 grade point average while carrying 12 or more credit hours per quarter or semester. Students who are determined ineligible for financial aid or have been determined over income are encouraged to apply for this scholarship.

   Eligibility: Students must be enrolled members of the Ute Indian Tribe.

4. On-Site General Education Program:

Under this program, new or first year college students can receive 18 credit hours per year of general education requirements by attending courses conducted in the Tribal Education Office Building by faculty from the Brigham Young University. The purpose of this program is to prepare beginning college students for full-time on campus college training.

Eligibility: Students must be enrolled members of the Ute Indian Tribe.

Note:

By action of the Tribal Business Commitee, October 13, 1982, this program was removed from the Tribal Education Division and placed under the supervision of the Tribal Executive Director. A description of the services provided under this program is included in this document since it is an education program which continues to provide education related services to eligible Indian students on the Uintah and Ouray Reservation.

G. Off-Reservation Boarding Schools

The ORBS Department provides an alternative education program for Indian students grades 7-12, who, along with their parents, decide that their educational and personal needs would be better served in an off-reservation school setting. It is not the policy of the education division to recruit students for ORBS, however, we recognize that in many situations, the student would function better away from the local public schools. For admitted students, the ORBS Department coordinates transportation, and serves primarily as liaison between the school, parents and students. Considerable emphasis is placed on counseling to enable the student to function effectively as a student and handle typical adolescent matters that arise in school. Students may apply to the following schools:

Sherman Indian High School, Riverside, California (grades 9-12)
Phoenix Indian High School, Phoenix, Arizona (grades 9-12)
Intermountain Indian High School, Brigham City, Utah (grades 9-12)
Theodore Roosevelt, Fort Apache, Arizona (grades 6-8)

Eligibility:

Students must be one fourth or more degree Indian blood as recognized by the Secretary of Interior.

H. Teacher Training

The Ute Tribe Teacher Training Program is funded by the U.S. Office of Education as authorized by P.L. 92-318, Title IV, Part B of the Indian Education Act. Under this project 16 Indian trainees will accummulate each year a total of 24 hours of college credit through course instruction on the Uintah and Ouray Reservation by faculty from the Education Department of the Brigham Young University: six (6) trainees will receive Bachlors Degrees in Elementary Education and Utah Elementary Teaching Certification; and ten (10) trainees will receive Associate of Arts Degrees in Secondary Education, and Utah Teacher Aide Certification. The secondary education majors will pursue full-time training at the college of their choice following completion of this program in 1983. Trainees under this program are required to attend summer school on the BYU Campus. All other instruction is provided on-site at the Education Division Office Building in Fort Duchesne.

Eligibility:

1) Any individual who is a member of a tribe, band, or other

organized group of Indians, including those tribes, bands, or groups terminated since 1940 and those recognized by the State in which they reside, or a descendant, in the first or second degree, of any such member; or 2) considered by the Secretary of the Interior to be an Indian for any purpose; or 3) an Eskimo or Aleut or other Alaskan Native.

Note:

Federal funding for this project under the U.S. Office of Education, Title IV, Part B of P.L. 92-318 the Indian Education Act of 1972, as amended, has been discontinued and this project has been terminated effective June 30, 1983.

I. Ute Language and Cultural Maintenance Project

These projects are designed to retain and expand the use of the Ute language and preserve Ute cultural traditions. The primary intent of these projects is to strengthen self-concept and identity among Ute Indian youth and the Ute Indian community in general.

Some of the projects which have been operated over the years are as follows:

- Ute Tribe Curriculum Development Project (1976-1977). Under this project a series of Ute culturally related instructional materials were developed for use in the public schools.
- Ute Tribe History Textbook Project (1973-1982). Originally funded by the National Endowment for Humanities, the Ute History Textbook and Resource Guide was published in April, 1982. The text is being used in public schools.
- Ute Language Projects (1979-1982). The Ute Tribe Education Division has received three grants from the Utah Endowment for Humanities to plan and initiate Ute language development and maintenance proejcts.

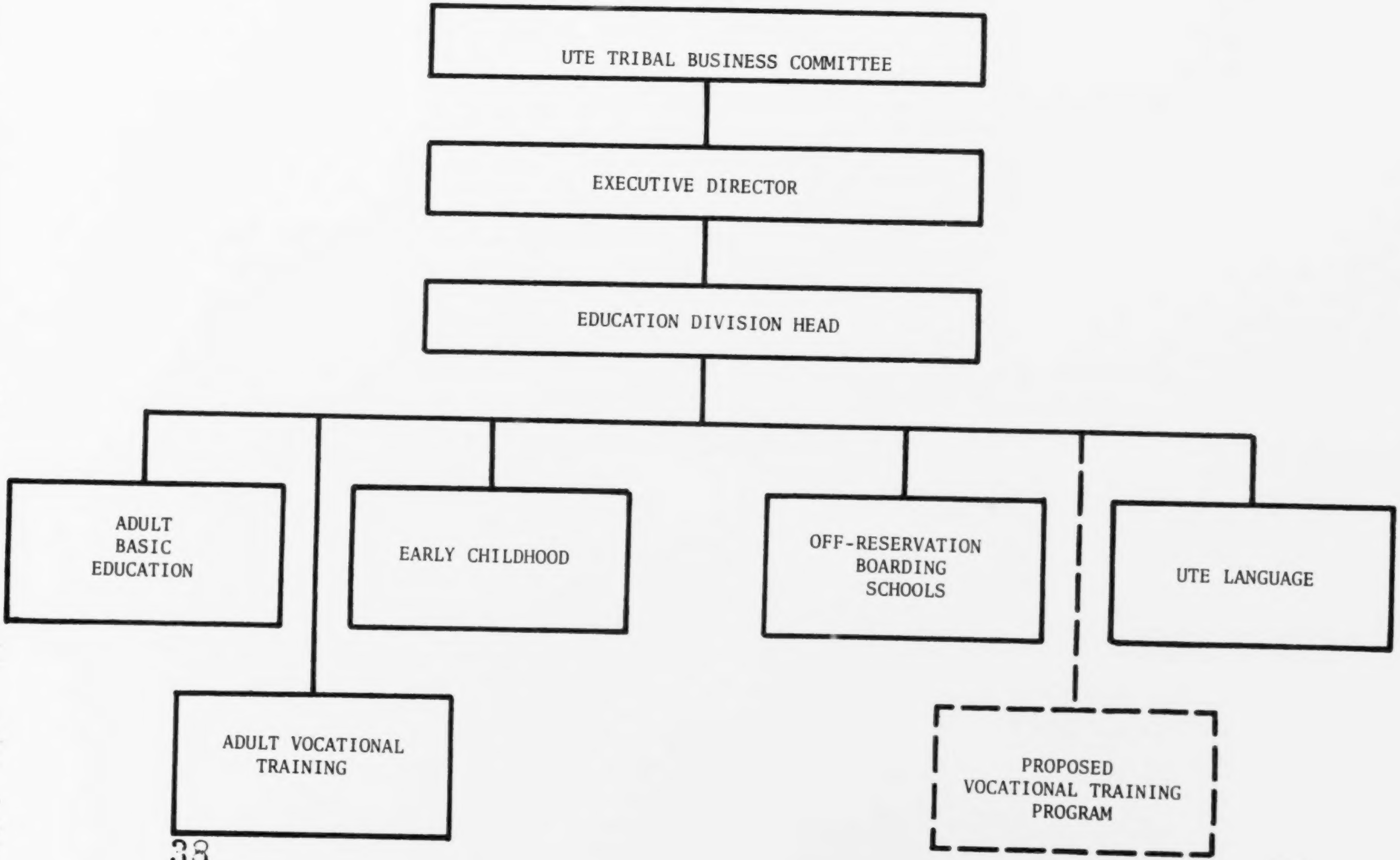
- Wy-Koo-Pah Bilingual Education Project (1981-83). This project is funded by the U.S. Office of Education as authorized by the Bilingual Education Act (Title VII, ESEA). Though administered by the Uintah School District, this project originated out of the education division under one of the Ute language projects. This project presently serves Indian students, grades 1-4, at the Todd Elementary School.
- Other projects are presently being planned such as: printing of maps; photo album of Ute people; recording albums of Ute songs, etc.

Eligibility:

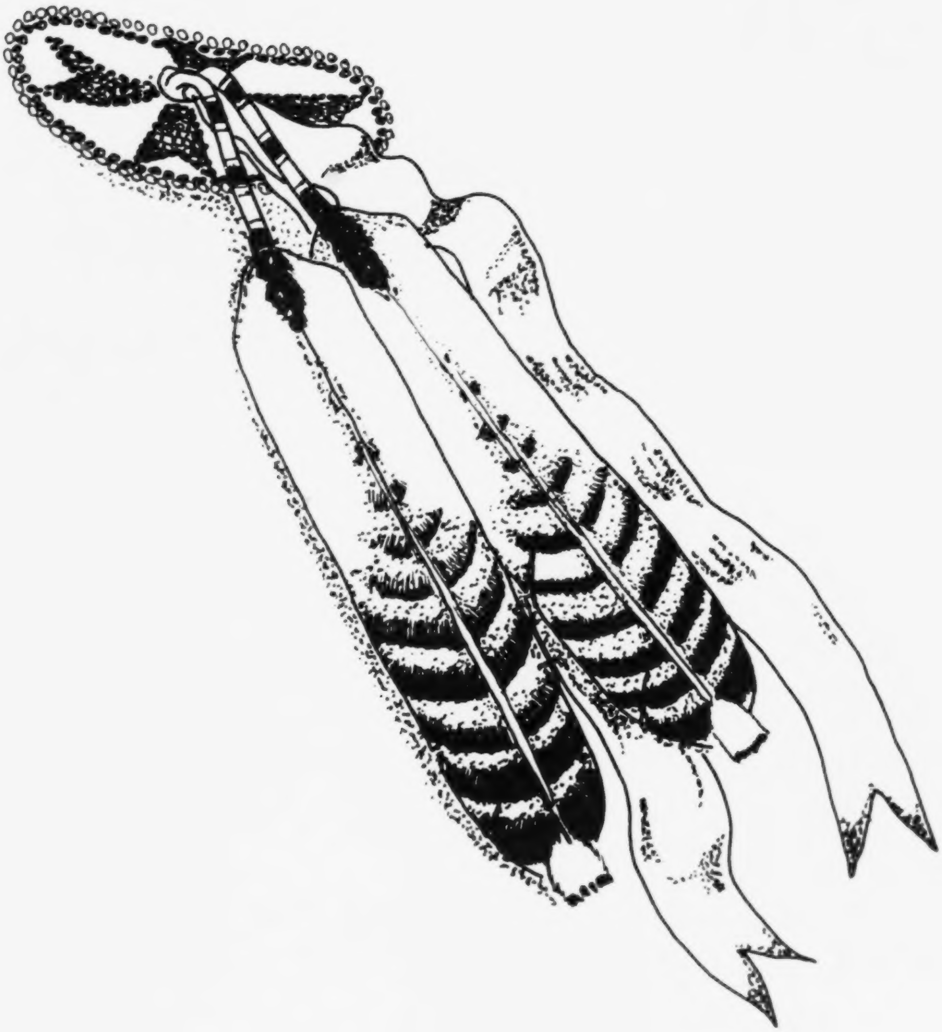
Varies according to funding source and program eligibility criteria as specified.

Final Note: External and internal evaluation reports for all of the above programs are available through the Education Division Head, upon request.

UTE TRIBAL EDUCATION DIVISION FLOW CHART


UTE TRIBAL BUSINESS COMMITTEE
EXECUTIVE DIRECTOR
EDUCATION DIVISION HEAD
ADULT BASIC EDUCATION
EARLY CHILDHOOD
OFF-RESERVATION BOARDING SCHOOLS
UTE LANGUAGE
ADULT VOCATIONAL TRAINING
PROPOSED VOCATIONAL TRAINING PROGRAM

III. INTRODUCTION



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I. INTRODUCTION

A. Geographical Information:

The Uintah and Ouray Reservation is located in northeastern Utah within an area commonly known as the Uintah Basin. Reservation lands are in parts of Uintah, Duchesne, Wasatch and Grand Counties.

Within its irregularly shaped boundaries, the reservation consists of approximately 1,039,010 acres of tribal and allotted lands (as of September 30, 1981). In addition, there are also approximately 430,000 acres where only the mineral or subsurface rights are owned by the Ute Indian Tribe and Ute Distribution Corporation.

The Uintah Basin is a natural depression of a former lake. The Green River flows through the Basin and two tributaries, the Duchesne and White Rivers enter the Green near the community of Ouray. Numerous tributaries flow into these main rivers to create a very dissected landscape varying from forested mountains and hills, grassy or barren benchlands, rolling hills and valleys, semi-desert areas, plateaus, and barren canyon lands. The vegetation is typical of the varying elevations of the reservation: sagebrush, pinion-juniper, pine, fir, aspen, and grass are prevalent. The northern portion of the reservation is the most heavily populated. Within this area, a "checkerboard" pattern of land ownership exists between Indian and non-Indian lands. This "checkerboard" area is predominantly near the communities of Duchesne, Roosevelt, Myton, Neola and Whiterocks. U.S. Highway 40 traverses east-west through this northern part. The northern boundaries of the reservation rise to the approximate 11,000 feet elevations of the Uintah Mountain Range. The Hill Creek Extension of the reservation lies directly south of Ouray. The southern limits of this section are the Book Cliffs, about 9,000 feet in elevation and about 80 airmiles south of the agency and tribal offices. From this cliff and mountain area, streamlets converge to form Hill and Willow Creeks that flow northward to the Green River near Ouray. This southern section averaging 20 miles in width, is bounded on the west by the deep Desolation Canyon of the Green River and on the east by Willow Creek. In shart contrast to the northern portion of the reservation, there are no surfaced roads or settlements in the Hill Creek Extension, although much oil and gas activity is now taking place.

The climate for the reservation is typical of the Intermountain region. There are seasonal variations throughout the reservation in temperatures, and precipitation according to elevation. The upper mountains of the Uintah Basin have some snow on them throughout the year, while some of the semi-desert areas have little or no snow even in the winter. Statistics for Fort Duchesne indicate that the area has an average annual temperature from four to seven degrees cooler in winter than is experienced in Salt Lake City. Mean monthly temperatures for the summer months are 64.2 for June and 70.5 for July, and 68.7 degrees for August. Precipitation, averaging only 7.12 inches annually, is well distributed; each month in the year accounting for less than one inch. Wind is moderate except in the spring when the seasonal air movement, from the west, is more noticeable.

The average growing (frost free) season for the reservation is approximately 120 days.

The major physical resources on the Uintah and Ouray Reservation consist of the agricultural and grazing land, the minerals and the water which is possibly the most important, although very limited. Irrigated land presently in agricultural use amounts to approximately 30,000 acres, although there are 78,590 acres of land with water rights included within the Uintah Irrigation Project, which serves the reservation land.

The irrigated land and approximately 930,000 acres of reservation grazing land currently support a total of 4,500 head of cattle, of which 2,000 head are owned by the Tribal Livestock Enterprise.

B. Historical Setting:

The Uintah Indian Reservation was established by the Executive Order of President Lincoln on October 3, 1861 and was confirmed by the Acts of 1861; May 5, 1864; May 27, 1902; and others. This Executive Order set apart the entire valley of the Uintah River within Utah Territory, extending on both sides of the River to the first range of contiguous mountains on each side as the Uintah Indian Reservation. The original area contained approximately 2,287,474 acres.

An Act of June 15, 1880 provided for the removal of the White River Band of Indians from Colorado to the Uintah Reservation in Utah and allotments of land to them in severalty.

The Uncompahgre Reservation was established for the Uncompahgre Band of Indians in Utah in lieu of land previously designated for them on Grand River in Colorado by Executive Order of President Arthur on January 5, 1882. This area embraced a tract of land to the southeast of the Uintah Reservation lying east of Green River in the Territory of Utah, and some 429,636 acres were set aside as the extension to the Uintah and Ouray Reservation on March 11, 1948 (the Hill Creek Extension). The first agency headquarters was established about 1866 at a point on the Duchesne River near the present town of Tabiona.

A few year later, it was moved to a location near the mouth of Rock Creek; and then in 1871 to Whiterocks. The Ouray Reservation was established in 1881 with headquarters at Ouray. Administration of the two reservations was combined in 1886; and in the same year, Fort Duchesne was established as a military post. In 1912, the Army abandoned the post and it was transferred to the Bureau of Indian Affairs, to be used as the agency for the Indians and reservation headquarters.

Because of the land settling patterns of whites in Ute Country, $31,560,216.84 was awarded to the Confederated Bands of Ute Indians in four 1951 decisions rendered by the U.S. Court of Claims. The Ute Indians of the Uintah and Ouray Reservation received sixty percent of the funds. In addition to the sixty percent of $31,460,216.84, the Uintah and Ouray Utes were awarded $7,700,000 in 1960 in Petitions 44 and 45, and $500,000 in 1961 in Docket 47573 and 39-561.

C. Tribal Administration and Government:

The Ute Indian Tribe adopted a Constitution and By-Laws which was approved January 19, 1937, under provisions of the Indian Reorganization Act. The governing body of the Ute Indian Tribe is the Uintah and Ouray Tribal Business Committee. The Business Committee consists of six members, two elected from each of the three bands. The Business Committee elects a Chairperson and Vice-Chairperson from within its own number and a Secretary and Treasurer from within or without its number.

1. Budget:

The Ute Tribal Government operates on an annual budget year of October 1, to September 30. A total of $12,951,855 has been approved for fiscal year 1982. This budget provides funding for 54 different programs under the general categories of administration, social, economic development, capital improvement including land purchases, subsidy of tribal enterprises, and general membership which includes periodic divident payments. Following is the distribution of these categories in the FY 82 budget:

	Amount	Percent
Administration	$ 2,780,750	21%
Social	2,117.768	16%
Economic Development	771,614	6%
Capital Improvement	665,000	5%
Enterprises	467,623	4%
General Membership	6,149,100	48%
Total	$12,951,855	100%

In addition to the tribal budget, the Ute Tribe as of September 30, 1981 was operating other programs under 42 current federal grants and contracts which total $3,129,140. The Ute Tribe has operated on a balanced budget during recent years and has increased its trust funds from annual savings. The summary of trust funds per Albuquerque Office for tribal budget purposes during recent years has been as follows:

Date	Amount
7-31-81	$31,283,920
7-31-80	24,038,935
5-31-79	20,739,181
3-31-78	20,687,198
4-30-77	22,077,880

Date	Amount
4-30-76	$19,060,806
5-31-74	12,238,453

2. Member Civic Participation:

The Ute Tribal members participate primarily in civic activities, recreation, ceremonies, Pow-Wows, social events, etc. of the Ute Tribe or the families and communities within the tribe or other Indian groups. Individuals within the surrounding non-Indian community generally participate in Mormon Church related activity or il oil related activity. The three groups are for the most part exclusive of each other and have little inter-contact except during some recreational events or school activities. Much of the contact between the Ute Tribe and the surrounding non-Indian community is through the business of leasing, or permitting of reservation land by local farmers, oil companies and others interested in utilizing reservation land or resources.

3. Leadership:

Present members of the Uintah and Ouray Tribal Business Committee could be described as fairly stable from the standpoint of length of time in office. Some members have had previous council experience from terms served previous to their most recent elections. With the increasing level of tribal income being known to the members, the tribal leaders usually yield to constituent pressure for dividends, bonuses, loan advances, emergency grants, etc. They do look to the Bureau of Indian Affairs for assistance in holding the line at some point to stay within a balanced budget.

The Business Committee is able to hire generally competent staff in most program areas. The present committee however, has been reluctant to delegate even minor decision authority to this staff. Long range program planning is practically non-existent.

D. Tribal Membership and Population

1. Tribal Enrollment Composition

The Ute Indian Tribe has a current enrolled membership of 1,723 members (December, 1982) in three bands known as the Uintah Band, the Uncompahgre Band and the Whiteriver Band. The Uintah Band numbers approximately 480, the Uncompahgre Band 856, and the Whiteriver Band has 390 members. Of the 1,723 enrolled tribal members, 1,470 or 85% live on or near the Uintah and Ouray Reservation and 256 or 15% reside away from the reservation. The predominant number of tribal members reside in the area on the west end of Uintah County between Randlett and Whiterocks.

The 1980 Census showed an Indian population of 2,242 in the two county area of Duchesne and Uintah, indicating a considerable number (519) non-enrolled or members of other tribes residing on or near the reservation. Consequently, American Indians comprise 7% of the population in the two county area. Analysis of the population changes shows that the number of Indians increased 7.4% between 1970 and 1980, while the total population in the area increased 60%.

TABLE I

POPULATION BY ETHNIC STATUS*

DUCHESNE AND UINTAH COUNTY

	Total	White	Black	American Indian	Asian	Other
Duchesne County	12,565	12,175	2	292	29	67
Uintah County	20,506	18,319	6	1,950	49	182
Total	33,071	30,494	8	2,242	78	249

*Source: 1980 Census

The Indian population is slightly younger than the total population of the Uintah Basin as indicated by the difference in the median age of tribal members of 19.4 compared to 22.3 for the rest of the population.

Table 2 shows the age distribution of the Ute tribal membership, and the band to which they belong. 37% of the Ute tribal membership are between the ages of 16 and 30.

TABLE 2

TRIBAL MEMBERS

AGES	UNCOMPAHGRE	WHITERIVER	UINTAH	FEMALE	MALE	TOTAL
0-1	5	0	5	7	3	10
1-5	75	44	36	74	81	155
6-10	48	39	29	60	56	116
11-15	63	38	42	77	66	143
16-20	104	48	48	102	98	200
21-25	111	44	59	119	95	214
26-30	103	45	52	104	96	200
31-35	62	39	45	67	79	146
36-39	48	21	28	59	38	97
40-49	78	40	45	96	67	163
50-59	47	22	24	47	46	93
60 & Up	57	28	31	60	56	116
TOTALS	801	408	444	872	781	1,653

Source: Ute Tribal Roll
June, 1979

Compiled by Tribal Scholarship Officer

The population of the Ute Indian Tribe is small compared to other well-known tribes who number in the thousands. The most significant impact upon the Ute population occurred in 1954 when some 26% of the tribe was terminated from federal wardship under the terms of legislation known as the Ute Partition Act (P.L. 83-671). The final membership roll for the Ute Tribe in 1954 shows 1,335 enrolled members.

Another significant factor that has limited the Ute population is the enrollment ordinance adopted by the tribe's governing body in 1958. Thereafter no person could be enrolled as a member of the Ute Tribe unless he or she possessed at least one-half degree of Indian blood and five-eights degree of Ute Indian blood. The effect of this ordinance is to exclude any offspring of a full blood Ute Indian married to a full blood Indian of another tribe from membership in the Ute Tribe. Consequently, there are many children possessing one-half degree of Ute blood who today reside on the Uintah and Ouray Reservation and who are not presently enrolled anywhere. It is estimated that there are some 200-300 of the un-enrolled children. Many come from families where older siblings born before the 1958 ordinance are enrolled members of the tribe. The problem of non-enrolled children is a very emotional issue and may be one of the contributing causes to individual stress and anxiety as well as family disruption.

The large number of children who are not enrolled poses some difficult problems for the Ute Education Division. Who are they to serve? Are they to serve only enrolled members? Or do they owe some responsibility to enrolled members who have non-enrolled children? Moreover, the Ute Tribe contracts for the Johnson O'Malley Program and other federal programs, i.e. Adult Education under Part C of Title IV (Indian Education Act of 1972) that are not restricted to enrolled members, but are open to any eligible Native American who wishes to participate.[1]

In September of 1979, a survey was conducted to determine the number and percentage of Indian students (grades 1-12) who were not enrolled in the Ute Indian Tribe. A complete review was made of the total Indian student enrollment in schools in the local area. The survey revealed that of a total enrollment of 633 students, a total of 287 or 43% of the students were not enrolled in the Ute Tribe. Refer to Table 3 below.

In January, 1983, a survey was again conducted to see if the results were the same or if any significant change had taken place. It was determined that of a total school enrollment of 825 students, 379 or 46% were not enrolled with the Ute Indian Tribe. These figures also revealed that 169 or 20% were half-Ute; 117 or 14% were Ute/mixed and 93 or 11% were of other tribes.

TABLE 3

ENROLLMENT OF UTE CHILDREN

Year	Enrolled	Non-Enrolled	Total
1979	346 (55%)	287 (45%)	633
1983	446 (54%)	379 (46%)	825*

*This figure includes Head Start children

Source: JOM Eligibility List
FY 1983

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[1] 1978 Comprehensive Needs Assessment conducted by National Indian Training and Research Center, Tempe, Arizona

The number of these children are increasing while Table 4 shows a decreasing rate for enrolled Ute children in the early age group. The following table provides the available information on the Ute population.

TABLE 4

AGE AND SEX DISTRIBUTION FOR 1954 (FINAL ROLL)

AND ENROLLED MEMBERS OF THE UTE TRIBE 1979

AGE	1954		TOTAL	1979		TOTAL	INCREASE DECREASE	%
	M	F		M	F			
0 - 9	197	203	400	130	129	259	-257	- 64%
10 - 19	145	168	313	152	167	319	+ 6	+ 2%
20 - 29	97	99	196	200	228	428	+232	+118%
30 - 39	66	73	139	130	145	275	+136	+ 98%
40 - 49	56	47	103	67	96	163	+ 60	+ 58%
50 - 59	52	46	98	46	47	93	- 5	- 5%
60 - Up	56	30	86	56	60	116	+ 30	+ 35%

This table shows a large decrease in the 0-9 age group when statistics for 1954 and 1979 are compared. The 10-19 age group shows only a slight increase of six members. The statistics probably reflect a decreasing birth rate as well as the effects of stringent enrollment requirements. The increase in the 20-29 age group reflects a high birth rate during the 1950's as well as less restrictive enrollment eligiblity. The 30-39 age group is also the result of a high birth rate among the Utes following World War II. The 30-39 age group should be a larger numerical group, but early deaths due to alcohol has decimated its ranks. This is especially true of the 40-49 and 50-59 age groups where deaths related to alcohol related causes have taken its toll.

Table 5 shows the population data for 1932, 1940, 1944, 1954, 1960, 1970, 1979 and 1983. The significant fact on these statistics is that between the period 1960 to 1979, the Ute population has only increased by 164 in almost 20 years. During a nine year period (1970-1979), the population of the Ute Tribe has actually decreased. Table 5 shows a net gain of only 4 members when the 1970 population is compared to the current 1983 population of 1,723 members.

TABLE 5

UTE POPULATION TREND 1932-1983

Year	Total Population
1932	978
1940	961
1944	1017
1954	1335
1960	1489
1970	1719
1970	1653
1983	1723

Source: 1978 Comprehensive Needs Assessment conducted by National Indian Training and Research Center, Tempe, Arizona

2. Families

According to the 1980 Census, there are a total of 373 households with an average of 4.39 persons per household within the Ute tribal membership. The 4.39 persons per household for tribal members is significantly higher than the persons per household for Duchesne County (3.67) and slightly higher than Uintah County (4.33). See Table 6 below. This data indicates that, essentially, there are more persons per household in the Ute Tribe in comparison to the general Non-Indian population in the surrounding area.

TABLE 6

PERSONS PER HOUSEHOLD

	Duchesne	Uintah	Ute Tribe
Number per household	3.67	4.33	4.39

Of the total number of 373 households, 272 or 73% are comprised of married couples, while 101 or 27% are comprised of female house holders or families with no husband present. A comparison of the two latter figures indicates that the female householder (no husband) represents 37% of the total number of married couples. See table below:

	Duchesne	Uintah	Ute Tribe
Married Couple Families	1913 (95%)	2970 (92%)	272 (73%)
Female Householder, no husband	111 (5%)	245 (8%)	101 (27%)
Total	2024	3215	373

The significance of the female householder (no husband) is increasingly evident when this percentage (27%) for the Ute Tribe is compared to the percentage of female householder (no husband) for the general population in Uintah County (8%) and Duchesne County (5%). The percentage of total female householders is five times higher than the percentage of total female householders in Duchesne County and three times higher than the percentage of total female householders in Uintah County.

In short, a greater percentage of Indian homes are managed by female householders (no husband) in comparison to Non-Indian homes. Most studies indicate that this kind of arrangement places greater emotional stress upon all members of the family, and may contribute to home/school-related problems, if alternative support services are not available.

3. Birth and Death Rates

A review of the birth and death statistics over the past six year period (1977-1982) indicates that the number of births are almost equivalent to the number of deaths. For example, during the years 1979, 1981 and 1982, the number of deaths among Ute tribal members exceeded the number of births. Refer to Table 7 on the following page.

TABLE 7

BIRTHS AND DEATHS
1977-1982

Year	Birth	Death
1977	37	25
1978	30	29
1979	20	22
1980	29	24
1981	25	28
1982	26	28
Total	167	156

In contrast, a review of the birth and death rates for the period 1954-1960 indicates that the rate of death among tribal members is roughly less than half the rate of birth. For example, in 1960, the rate of birth was four times the rate of death. Refer to Table 8 below:

TABLE 8

BIRTHS AND DEATHS
1954-1960

Year	Birth	Death
1954	51	24
1955	47	17
1956	40	23
1957	56	17
1958	34	26
1959	47	15
1960	43	10
Total	318	132

4. Causes of Death

An overall comparison of the birth and death rates for these two periods of time indicates that there has been a significant increase in the rate of death in proportion to the rate of birth during the past six years. This means that more tribal members are dying in comparison to those being born which will result in either a zero population growth rate and/or eventual decline in the total tribal enrollment if the present trend continues.

It is important to point out that the birth statistics may be misleading because they reflect only the number of persons enrolled during the year. In many cases, a person is not enrolled until a year or more after his birth. There are many children born to enrolled members of the Tribe who do not meet current criteria and, therefore, do not appear on tribal records. They are, however, eligible for various services provided by the Bureau of Indian Affairs or other federally funded programs.

The average age at death is considerably young, being 47 years of age in 1977, 44 in 1978, and 41 in 1979. The records show that a considerable majority of tribal members die prematurely of unnatural causes such as auto accidents, alcohol related diseases, homicides, suicides, etc. In 1977, only nine people, or 36%, died from natural causes while 16 people, or 64%, died prematurely. In 1978, 7 people or 25% died of natural causes with 75% dying from unnatural causes; in 1979, 6 people or 27% died of natural causes, 13 people or 59% of unnatural causes and 3 cases were undetermined.

The average age of death for the years 1980 to 1982 is not available. However, data concerning causes of death are provided in the following table. According to these figures, the primary cause of death over the past three years (1980-1982) has been Cirrhosis of the Liver. Cirrhosis of Liver contributed to 17 or 21% of the deaths over the past three years. Auto accidents contributed to 11 or 14% of the deaths over the three year period. Heart attacks and kidney failure contributed to 10 deaths or 13% respectively over this period. With the exception of heart attack, it is believed that all of the top five causes of death are alcohol related and in total amount to 60% of all deaths over the three year period.

With the exception of death as a result of gun wounds, all of the other deaths are either disease, accident or natural causes related.

It is interesting to note that the findings of McLain do not indicate a significant incidence of alcoholism or alcohol abuse in relation to the cause of death among the Utes prior to the 1950's. McLain wrote:

> In the first few decades of the present century tuberculosis was a leading factor causing death within the Ute population. However, during the past sixteen years, tuberculosis has fallen to a zero point and no death has been reported as caused by tuberculosis since 1955.[1]

She further wrote:

> Pneumonia has contributed to a number of deaths amongst the Utes along with liver disease, kidney disease and diseases of the intestinal tract. Cancer, which has been a leading cause of death throughout the United States, was never reported as a cuase in the Ute population until the latter part of the 1940's and then only two cases were reported. The reports of cancer begin to appear in 1952 and mount as the years proceed.[2]

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[1] Patricia McLain, "Uintah Ute Population Trends", Unpublished Master's Thesis, University of Utah, 1961, p. 19-20.

[2] Ibid., p. 20.

TABLE 9

UINTAH AND OURAY RESERVATION

CAUSE OF DEATH

1980-1983

Medical Description	1980	1981	1982	Total
Cirrhosis of Liver	5	6	6	17
Auto Accident	5	5	1	11
Heart Attack	4	2	4	10
Renal (Kidney) Failure	1	8	1	10
Pending	1	1	5	7
Stabbing	1	2	0	3
Pneumonia	0	0	3	3
Diabetes Related	2	0	0	2
Gun Wound	1	0	1	2
Drowning	0	1	1	2
Cancer	0	0	2	2
Natural Causes	0	1	1	2
Abdominal	1	0	0	1
Kidney Infection	0	1	0	1
Acute Cardiac Decompen	1	0	0	1
Massive Air Embolism	1	0	0	1
Cerebral Palsy	1	0	0	1
Choking	0	1	0	1
Fatty Metamorphosis of Liver	0	0	1	1
Pulmonary (Lung) Failure	0	0	1	1
Disseminated Cryptococcus	0	0	1	1
TOTALS	24	28	28	80

Source: Ute Tribe Health Division
February, 1983

> Heart disease has caused many deaths among the Utes of all ages. In 1954 heart disease reached a peak in the Ute population and yet, this peak was relatively slight amounting to only six deaths out of a total of 26 deaths.[3]

In summary, the population of the Ute Tribal membership appears to reflect a gradual leveling off. The increased rate of alcohol related death over the past six years appears to be a contributing factor to the minimal population growth. The rate of deaths are almost equivalent to the rate of birth over the past six years. Further, restrictive enrollment criteria appears to have reduced the number of enrolled Ute children and has resulted in a growing number of non-enrolled Indian children. It thus appears that more and more members of the Ute Indian Tribe are marrying outside the tribal membership or non-enrolled individuals.

The Ute population is younger than the total Non-Indian population in the local area, with a majority (37%) of the tribal membership between the ages of 16 and 30.

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[3] Ibid., p. 20.

E. General Economy of the Area

The Ute Tribe has established numerous enterprises to provide additional jobs for Indians and a return on investment to the Tribe. Since mid-1965, the Ute Indian Tribe has operated and maintained a domestic water system which serves most of the Indian and Non-Indian population of the area including the city of Roosevelt, the communities of Whiterocks, Fort Duchesne-Randlett area and extends to Ouray.

A Ute Tribal Livestock Enterprise was established in 1963 to assist the Ute Indian Tribe to fully utilize their range resources, to provide income and employment for tribal members and to demonstrate good range management practices.

The Ute Bottle Hollow Resort at Fort Duchesne, Utah was opened for operation July, 1971 employing approximately 50 people and is a showplace for the Intermountain area with excellent accommodations, and good food. The resort is located next to Bottle Hollow Lake (Nu-Pa-Gath-Ti-Ket), which is open for boating, water skiing, swimming, and good fishing. Bowling is also available at the Ute Lanes located at Fort Duchesne on Highway 40.

The Ute Fab Corporation was formed in 1969 to provide jobs for Ute people and income to the Tribe. This enterprise manufactured laminated cabinets and furniture, but is currently closed due to economic conditions and the building is advertised for lease.

A sheepskin tannery and a research lab performing chemical analyses were other businesses opened by the Tribe but which no longer operate as enterprises.

The economy of the Uintah and Ouray Reservation and surrounding areas in the Uintah Basin is primarily agricultural, but with petroleum production

A sheepskin tannery and a research lab performing chemical analyses were other businesses opened by the tribe but which no longer operate as enterprises.

The economy of the Uintah and Ouray Reservation and surrounding areas in the Uintah Basin is primarily agricultural, but with petroleum production becoming increasingly important. The agricultural sector has one primary product - cattle - and most farming operations produce hay for the livestock industry.

There are a few large cattle operations, but the majority of cattle ranchers, including the few Indians who raise cattle, do not have a large enough operation to be an economical family unit. This requires the rancher to have an additional source of income and generally operate a few cattle as a sideline.

At the present time, oil and gas represent the Ute Tribe's most valuable economic resource. As of September, 1981, there were 167 oil and 15 gas wells producing on the reservation. Most oil from wells on the reservation and surrounding areas is piped or trucked to refineries in Salt Lake City.

1) Tribal Income

Income to the tribe from all sources as estimated for FY 1982 budget purposes is as follows:

Treasury Income	
Interest on Treasury Investment	$ 4,460,000.00
Oil and Gas	9,134,500.00
Grazing	25,400.00

Land Leases	$ 251,300.00
Timber, Sand, Rock and Gravel Sales	41,100.00
Miscellaneous	89,700.00
U.D.C. Stock Dividend (Actual 1981)	662,400.00
Total	$14,664,400.00

Local Income

Interest on Bank Accounts	41,990.00
Rental - Homes, Office Space	53,820.00
Arts and Crafts Shop Sales	3,850.00
Fish and Wildlife Fees and Permits	55,280.00
Laundromat	10,280.00
Court Fines	41,740.00
Miscellaneous	100.00
Indirect Cost on Contracts	137,100.00
Total	344,160.00
Grand Total of FY 1982 Income	$15,008,560.00

Estimated income to individuals in the resident service area population is as follows:

Wage and salary income to 432 employed Indians in the labor force (est.)	4,200,000.00
Resource income from individually owned land	1,573,280.00
Income from Tribal Budget - Services and expenses of General Membership (burial, dividend, and senior citizens program)	5,165,960.00
Total	$10,939,240.00

2) Individual Income

The amount received by individuals from state welfare payments, etc. is negligible. The Ute Tribe has budgeted through its annual dividend payments this year (FY 1982) $3,000 per capita and $600 per month for senior citizens. Because of these payments, most tribal members are ineligible for state welfare.

An average of $6,349 per person is derived by dividing the $10,939,240 total individual income by 1,723 persons in resident service area population. Since the figure of $6,349 per person is an average per capita for resident Indians, the following average income figures are provided for comparisons:

	1980
Duchesne County	$7,300.00
Uintah County	7,100.00
Ute Indian Tribe	6,349.00[2]

3) Unemployment and Employment Breakdown

Using present data, the current unemployment rate for 1982 is established at 54% (544 of which 275 (56%) are female and 269 (51%) are male). It is important to note that the percentage of the labor force comprised of females (56%) exceeds slightly the percentage of males (51%). It is also interesting to note that the percentage of the labor force earning $7,000 or more per year is significantly higher (57% for females and 72% for the males) than the percentage of those earning less than $7,000 per year (43% female and 28% male). Refer to Table 10.

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[2] 1980 Report of the Utah Job Service - January, 1983 Socio-Economic Report of the Ute Indian Tribe

TABLE 10

1982 LABOR FORCE REPORT

Ute Indian Tribe

	Female	Male	Total
16-64 Years of Age	716	678	1,394
Less persons not actively seeking work or determined unable to work	231	154	385
Labor Force	485	524	1,009
Less Presently Employed	210	255	465
Unemployed	275	269	544
Percentage of Unemployed	56%	51%	54%
Employed Earning $7,000 or more per year	125	191	316
Employed Earning less than $7,000 per year	85	64	149
Percentage Earning $7,000 or more per year	60%	75%	68%
Percentage Earning less than $7,000 per year	40%	25%	32%

Source: January, 1983 BIA Labor Force Report
Prepared by Roger Coonrod, Program Analyst

With regard to the kinds of employment or occupations of the tribal labor force, a majority (27%) of the labor force is employed in para-professional/technician related jobs. Refer to Table 11. This means that a significant number of the labor force is employed in non-professional jobs or jobs which require less than a four year college education. The fact that para-professional jobs usually require one to two years of post high school education is encouraging.

It is also surprising to note that the second largest percentage (18%) of the labor force is employed in education related professions. This percentage of the labor force is employed in both para-professional and professional entry level jobs. It is believed that the personnel under the Tribal Head Start Program contributes greatly to this high percentage as a result of the 59 tribal employees working under this program. Additional information concerning the education related occupations is provided in the following pages.

The next highest percentage of the tribal labor force work for the Law and Order Department (13%), followed by Maintenance (10%).

TABLE 11

UTE TRIBAL GOVERNMENT EMPLOYMENT BREAKDOWN[3]

1982

Occupations	Percent
General Clerical and Secretarial	8%
Budget, Fiscal and Accounting	5%
Medical/Health	8%
Para-Professional/Technician	27%
Education	18%
Recreation	3%
Maintenance	10%
Management/Professional	8%
Law and Order	13%

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[3] A SocioEconomic Assessment of Uintah Basin Synfuels Development on the Uintah and Ouray Reservation, by Ford, Bacon and Davis Utah Inc. October, 1982

4. Education Personnel

A review of the composition of all of the education programs sponsored by the Ute Tribe reveals that there are a total of 84 tribal employees working either directly or indirectly in an education related field. Refer to Table 12. Of this total of 84 employees under the Education Division, 37 or 44% are enrolled tribal members. Also, of the total number of tribal education employees, 52 or 63% are para-professionals while 31 or 37% occupy professional positions. Of the total number of 52 para-professional employees, 27 or 52% are enrolled tribal members. Out of a total of 31 professional employees under the Education Division, 9 or 29% are enrolled tribal members.

As with the other occupations mentioned earlier, a significant number of the 31 professional employees under the Education Division are non-enrolled individuals: 22 or 71% non-enrolled compared to 9 or 29% enrolled tribal members. Consequently, these figures reveal that a majority of the tribal members working in education are para-professionals or possess less than a four year college education. While this figure may suggest that less tribal members are qualified for professional positions, an overall review of these figures indicates that as more education positions become available, the number of tribal members holding these positions has increased over the past ten years. Refer to Table 12.

Of equal importance is the fact that the total number of 36 tribal enrolled members working in education does not include the 15 or more tribal members working in the public school system. Refer to Table 13. Inclusion of these individuals would represent a total of 41 tribal members working either directly or indirectly in an education related

TABLE 12

TRIBAL EDUCATION PROGRAMS

EDUCATION DIVISION

March, 1983

Program	Para-Professional		Professional		Total
	Enrolled	Non-Enrolled	Enrolled	Non-Enrolled	
Education Administration	1	1	1		3
Adult Education		1	2	1	4
Adult Vocational Training	1	1			2
Elementary/Secondary (JOM)	6	1	1	2	10
Head Start	18	20	4*	17*	59
Higher Education			1		1
Off-Res. Boarding Schools				1	1
Teacher Training		1		1	2
Ute Language	2				2
Total	28	25	9	22	84
	(33%)	(30%)	(11%)	(26%)	

*For the purposes of the Head Start Program, this figure includes those personnel possessing an Associate's Degree - CDA Credential.

Source: Ute Tribe Education Division
March, 1983

TABLE 13

PUBLIC SCHOOL PROGRAMS

INDIAN EDUCATION PERSONNEL

March, 1983

	Para-Professional		Professional		
Program	Enrolled	Non-Enrolled	Enrolled	Non-Enrolled	Total
Bilingual Program	8	1			9
Title IV Program	2	3			5
Ute Teachers			5*		5
Total	10	4	5		19
	(53%)	(21%)	(26%)		

*This figure represents the number of certified teachers working in the public schools who are enrolled members of the Ute Indian Tribe.

Source: Ute Tribe Education Division
March, 1983

field. Inclusion of these 19 additional employees with the total number of employees working under the Education Division (83) raises the total number of employees working in education, both for the Ute Tribe and the public school system, to a total of 103 persons working in education, 41 or 40% of these persons are tribal members.

As alluded to above, there has been a significant growth in the number of Indian education personnel over the past ten year period 1973 to 1983. A comparison between the total number of combined Indian education program personnel in 1983 (Table 14) and the total number of combined Indian education program personnel in 1973 (Table 15) reveals that the total number of personnel has more than doubled, from 48 employees in 1973 to 103 employees in 1983. These figures represent a total increase of 56 persons or a 54% increase in education program personnel. Refer to Table 16.

Closer comparison of Table 14 and 15 also reveals that the most significant growth occurred in the Tribal Education Division from a total of 2 personnel in 1973 to a total of 25 in 1983, an increase of 23 personnel or a 92% growth over the past ten year period. The next highest rate of growth in Indian education personnel occurred in the public schools where in 1973 the number of Indian education program personnel totaled 3 in comparison to a total of 19 personnel in 1983. This represents an increase of 16 personnel or an 84% increase in the number of Indian education program personnel over the past ten year period.

As with the other two programs referred to above, the Head Start Program experienced an increase of 16 personnel or a 27% increase in Indian education personnel over the same ten year period (1973-1983).

It is also important to point out the significant increase in professional "enrolled" tribal education personnel since 1973. In 1973, there was only one professional enrolled tribal member working in what was referred to as the Tribal Education Department. Ten years later, there are five professional enrolled tribal education personnel. In 1973, professional enrolled personnel were non-existent under the Head Start Program. In 1983, there are 4 professional enrolled tribal education personnel.

Overall, the number of combined professional "enrolled" tribal education personnel increased by 35 personnel or 97%. Also, while the combined total of para-professional "non-tribal" education personnel has increased only slightly from 27 employees in 1973 to 29 employees in 1983, the combined total of para-professional "enrolled tribal" education personnel has increased significantly from 20 in 1973 to 38 in 1983, an increase of 18 personnel or 47% para-professional "enrolled" tribal education personnel.

In summary, the number of Indian education program personnel has more than doubled over the past ten year period 1973 to 1983. There is evidence of a significant growing number of professional and para-professional enrolled tribal education personnel during this period. This increased growth in Indian education personnel is reflected by the fact that it is the second largest field of employment within the Ute Tribal Government. It is believed that this increased growth in education personnel has had an inevitable impact and positive influence upon Ute Indian children in the past years and it will continue to be a positive influence in the years to come.

TABLE 14

COMBINED INDIAN EDUCATION PROGRAM PERSONNEL

March, 1983

Program	Para-Professional		Professional		Total
	Enrolled	Non-Enrolled	Enrolled	Non-Enrolled	
Head Start	18	20	4	17	59 (57%)
Tribal Education Division	10	5	5	5	2 (24%)
Public Schools	10	4	5	0	19 (18%)
	38	29	14	22	103
	(37%)	(28%)	(14%)	(21%)	

TABLE 15

COMBINED INDIAN EDUCATION PROGRAM PERSONNEL

1973

Program	Para-Professional		Professional		Total
	Enrolled	Non-Enrolled	Enrolled	Non-Enrolled	
Head Start	19	24	0	0	43 (90%)
Tribal Education Dept.	1		1		2 (4%)
Public Schools - Title I and JOM		3			3 (6%)
Total	20	27	1		48
	(42%)	(56%)	(2%)		

Source: Ute Tribe Education Division
March, 1983

TABLE 16

Program	1973	1983	Difference
Head Start	43	59	+16 (27%)
Tribal Education Division	2	25	+23 (92%)
Public Schools	3	19	+16 (84%)
Total	47	103	56 (54%)

F. Education Attainment

Of the male Indian population over 25 years old and older, 27.9 percent have less than eight years of education. Seventy-four percent of the male population over 25 years of age have not been graduated from high school. (Based on 1970 Census, CAMPS Report) Only 2.2 percent of the male population over 25 years of age has any college.

Reading and literacy data developed during the 1972 Bottle Hollow MDTA Training indicates that at least 84 percent of the adult Indian population read at less than a fifth grade level and of those, 36 percent are functionally illiterate.

An educational survey, prepared by the Ute Tribal Statistics Office, Utah State University Extension, the CAMPS Program, and the BIA Education Office, indicate that 56% of the adult Indians on the reservation do not have a high school diploma or its equivalent. (See Table 17 below)

TABLE 17

(BASED ON 1970 CENSUS)

YEARS OF SCHOOL COMPLETED	PERCENT
Less than 8 years	27.9
High School Graduate	26.0
Less than 3 years college	2.3
College Graduate	.11
Median Years completed	10.0

There were no Indian people above 22 years enrolled in Adult Education Programs in 1971-72, compared with 114 Non-Indians.

Source: 1970 Census and CAMPS Report

The most recent data, an independent vocational needs assessment conducted August, 1983, indicates that of 41 unemployed Ute tribal members surveyed, 25 or 60% failed to graduate from high school; 4 or 10% received less than a tenth grade education while 21 or 51% completed 10 to 12 years of school but failed to obtain a diploma. This data appears to parallel the 1970 census data which places educational attainment for the Ute Tribe at about the ten year level - see above.

The independent needs assessment also revealed that of the 41 tribal members surveyed, only 7 or 17% received a diploma or GED, 4 received diplomas and 3 received GEDs. A total of 7 or 17% have received post-high school training. Only 1 or 2% completed college and received a Bachlor's Degree. Again, this recent data appears to correlate with older data pertaining to the educational attainment of the general Ute population.

1. College Graduates

There has been a significant increase in the number of college graduates over the past ten year period, 1973 to 1983. See table below:

TABLE 19

COLLEGE GRADUATES/HIGHER EDUCATION

Degree	1973	1983	Increase	(%)
Associates	1	19	18	(95%)
Bachlors	4	26*	22	(85%)
Masters	1	6	5	(83%)
Total	6	51	45	(88%)

*Includes those six who have received Masters Degrees.

As you can see, there has been a 95% increase in the number of Ute students receiving Associates Degrees, an 85% increase in the number of Ute students receiving Bachlors Degrees and an 83% increase in the number of Ute students receiving Masters Degrees. This represents an overall increase of 45 college graduates or an overall 88% increase in the number of college graduates over the past ten year period, 1973 to 1983.

IV. EDUCATION DATA

ELEMENTARY AND SECONDARY

In 1971, a study team of the Utah State Board of Education was commissioned by the Uintah Board of Education to conduct a feasibility study of alternatives for providing K-12 educational programs in West-side schools. The study urged that: "One of the basic purposes of the educational programs for Indian children is to help them develop the economic and social capacity to function in the American Culture. This should be done in such a way as to help the Indian protect his unique aesthetic and cultural heritage." The recommendation goes further to state, "This general statement implies that the educational program must assist Indian students to value their family, tribal and national identity and to develop and keep the feeling of self-worth and personal and racial dignity. It suggests that Indian students develop their native artistic talents and work to preserve their art forms and the beauty of their language, poetry and traditions." (1971: 145-146)

A Note from the Author:

As you go through the following data, I would like you to examine this information in relation to the above recommendation. . . a recommendation that was issued over twelve years ago.

A. Ute Student Population And Schools

There are a total of 825 students on the Uintah and Ouray Reservation who have been determined eligible for services under the Johnson O'Malley Program for Fiscal Year 1983. There are two major school districts in which these students attend school namely: Uintah County School District and Duchesne County School District. The Uintah School District serves a total enrollment of 6,548 students, of which approximately 505 or 7.7% are Indian students predominantly from the Uintah and Ouray Reservation. The Duchesne School District serves a total enrollment of approximately 4,325 students, of which 178 or 4.1% are Indian students that are also predominantly from the reservation.

1. Uintah School District

The majority of the Indian students attend schools in the Uintah School District. Most of these students (435) attend two schools located on the west-side of the county:

Todd Elementary School	340 students
West Junior High School	95 students

The following schools are located on the east-side of the Uintah County School District. A total of 70 Indian students attend these schools:

Ashley Elementary School	5 students
Maeser Elementary School	6 students
Central Elementary School	5 students
Vernal Junior High School	28 students
Uintah High School	13 students

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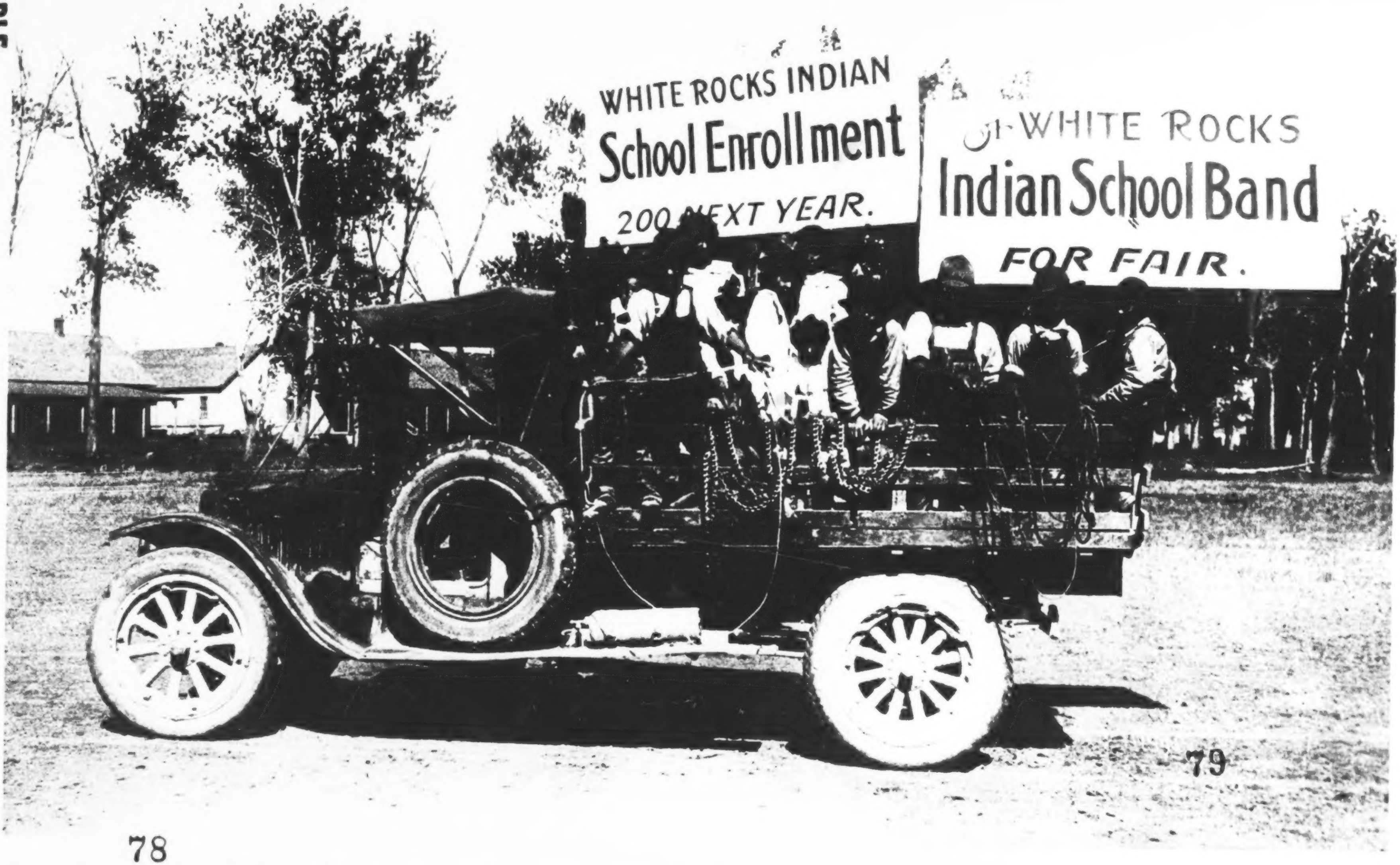

WHITE ROCKS INDIAN
School Enrollment
200 NEXT YEAR.
OF WHITE ROCKS
Indian School Band
FOR FAIR.
79

Uintah County Learning Center*	13 students

*The Uintah County Learning Center is a special education program for handicapped children. The school is financed and operated by the Uintah School District

Duchesne School District

A total of 178 students attend school in the Duchesne County School District as follows:

Duchesne Elementary School	2 students
Duchesne High School	3 students
Roosevelt East Elementary School	11 students
Roosevelt Elementary School	6 students
Altamont Elementary School	2 students
Altamont High School	5 students
Neola Elementary School	20 students
Myton Elementary School	25 students
Roosevelt Junior High School	25 students
Union High School	79 students

Head Start

The following are early childhood centers under the Head Start Program on the Uintah and Ouray Reservation. There are a total of 142 Indian students and 78 Non-Indian students or a total of 220 students participating in the early childhood program.

Fort Duchesne New Center (half day)	16 Indian students 16 Non-Indian students
Fort Duchesne Full Day Center	48 Indian students 5 Non-Indian students
Randlett Red Center (half-day)	12 Indian students 5 Non-Indian students
Randlett Blue Center (half-day)	13 Indian students 2 Non-Indian students

Fort Duchesne Annex Center (half-day)	7 Indian students 6 Non-Indian students
Myton Center (half-day)	5 Indian students 11 Non-Indian students
Whiterocks Center (half-day)	24 Indian students 15 Non-Indian students
Fort Duchesne Center (half-day)	17 Indian students 18 Non-Indian students

Source: Ute Tribe Head Start Program
January, 1983

B. Achievement Comparisons

1. Elementary:

During the spring of 1958 a team of counseling psychologists from the University of Utah conducted a testing program in the Uintah and Duchesne County School District, using a specially devised battery of tests that hopefully would measure adequately the academic achievement of Ute Indian school children. Analysis of test results previous to 1958 conducted by the local schools showed that the Indian student responses to these measures were in many cases equal to chance. In other words, students checking the answers randomly could score just as well without even reading the questions.

The results of the special tests indicated that Ute students entered school with some handicap, as much as ten percent. On the average this same handicap persisted up to the third grade when the gap between the Indian student and his non-Indian peers widened even farther so that by the 7th and 8th grades many Indian students were two and three grades behind. The results of these tests were reported by Ms. Elsie Schutz, 1960, and by Y. T. Witherspoon, 1961, in a masters and a doctoral thesis, respectively, through the University of Utah.

Analysis of the California Achievement Tests administered to students at the Todd Elementary and the West Junior High Schools during 1975 to 1978 inclusive show that the Ute students are on the average achieving less than their non-Indian peers. When compared to the achievement levels of Ute students in 1958 (using a different test battery) the most current data available does not appear to show much improvement. By whatever measure, Ute students do not seem to be doing as well as their non-Indian peers in academic achievement.

Standardized test scores for both Indian and non-Indian students of the Todd Elementary and West Junior High School were reviewed. The California Achievement Test (CAT) scores reflect the mean grade equivalent (MGE) of students tested in grades 1-9 and for the subject areas of Reading, Math, Language, Spelling and for the total test battery. The MGE scores are recorded for the four years, 1975 through 1978 for all grades and for six year (1973-78) for grades 3 and 6.

Table 20 was developed to show what progress, based on improvement in test scores, that Ute children might have made during the periods tested. The table shows the MGE scores for the total test made by Ute children in 1973 (for 3rd and 6th graders), in 1975 (for other grades), and the scores made in 1978 for comparative purposes. The comparison is shown as a plus change, if the MGE score for the grade has improved; and as a minus change, if the grade score has not improved.

TABLE 20

CAT TEST TOTAL

MGE SCORES

Grade	1973	1975	-	1978	(+) Change	(-) Change
1		1.3	-	1.7	.4	
2		1.9	-	2.5	.6	
3	2.2		-	2.8	.6	
4		3.4	-	3.0		.4
5		3.8	-	4.0	.2	
6	4.6		-	5.1	.5	
7		4.5	-	4.9	.4	
8		5.6	-	5.4		.2
9		6.0	-	6.0	-	-

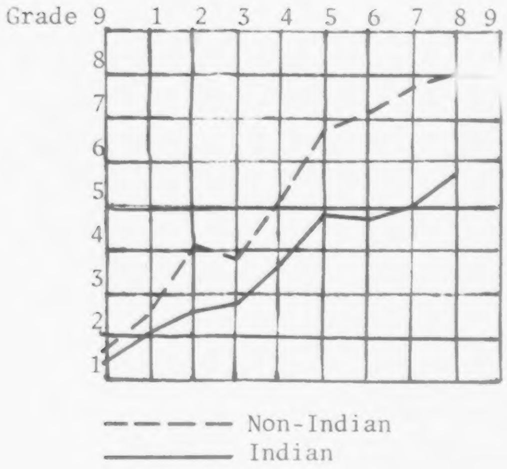
Table 20 shows that Ute children in most grades have improved their standardized test scores in comparing 1973 and 1975 scores with those made in 1978. The Ute children did less well in grades 4 and 8 and registered no change in grade 9.

Despite the improvement in overall test scores in 1978, Table 20 also shows that beginning in grade 4 Ute children test one full year or more behind the norm for the particular grade level.

In the figures that follow, the various subject area test scores for Indian and non-Indian students are graphed for easy reference. At the time of the 1978 testing, the enrollment of Todd School was approximately 66% Indian and West approximately 50%.

FIGURE 1

TOTAL BATTERY
MGE Scores
1978



The figures show a somewhat similar pattern for all the subject area tests. The Non-Indian students tested approximately 1/2 year ahead of the Indian students in grade 1, and increasing to 1 1/2 to 2 years ahead at grade 9 (based on MGE scores).

Ute student achievement data indicates that they are not doing as well as their non-Indian peers. The results of the California Achievement Tests administered to students at Todd Elementary and West Junior High School annually during 1975 to 1979 indicate that Ute Indian students score lower in several academic areas than non-Indian students. The test scores appear to be similar to the results of a large scale testing conducted by the University of Utah in 1958. Thus one might conclude that Ute students have not improved significantly in academic achievement during a twenty (20) year period.

FIGURE 2

LANGUAGE
MGE Scores
1978

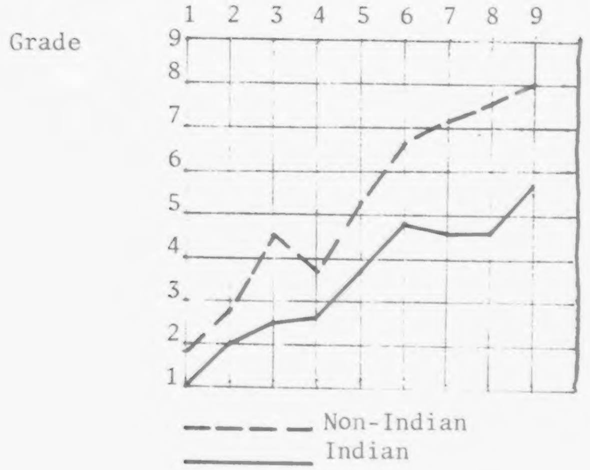
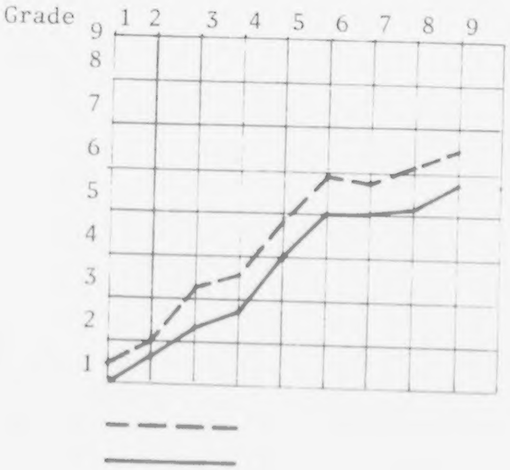


FIGURE 3

SPELLING
MGE Scores
1978



2. Secondary:

A review of standardized achievement scores (CAT - California Achievement Test) for the past school year (November, 1982) indicate that Ute Indian students (grades 10 to 12) are on the average 2.2 years behind their Non-Indian peers in average academic achievement. See Table 21 below. This comparison indicates a range from a low difference in score (0.0 difference in spelling at the 12th grade level) to a high difference in score (4.1 difference in language) at the 11th grade level.

It is interesting to note the variation in the test scores of the Ute students. In comparison to the scores of the Non-Indian students, the Ute students perform best in spelling. The Ute students are only .8 or 8 months behind their Non-Indian peers in this area. On the other hand, the Ute students are extremely deficient in the language area. These figures indicate that overall (all grades), the Ute students are 3.4 or 3 years and 4 months behind their Non- Indian peers in this area. The Ute students are also more than 2 years behind their Non-Indian peers in reading and math at these grade levels.

Closer examination of these scores (see graph in appendix) indicate that the greatest degree of difference lies in the "language expression" portion of the test. A combined score of the Ute students compared to the combined scores of the Non-Indian students, in all grades, indicates that the Ute students are an average of 3.4 or 3 years and 4 months behind their Non-Indian peers in this area.

As you can see, the gap in average academic achievement between the Indian students in the elementary grade levels (pages 62-66) continues to widen as the Ute students enter the high school grade levels. It is believed that Ute students are even further behind the Non-Indian peers, as high as three to four years in average academic achievement when considering the extremely high drop-out rate of Indian students (31% over the past 11 year period). Also the fact that these figures indicate Indian students who are not enrolled members of the Ute Tribe may serve to reduce the difference between the Indian children and Non-Indian C.A.T. scores.

TABLE 21

INDIAN AND NON-INDIAN STUDENTS

UNION HIGH SCHOOL

Grades	10th	11th	12th	Total Average
Reading				
Non-Indian	10.2	11.8	12.6	11.5
Indian	8.0	8.7	9.0	8.6
Difference	2.2	3.1	3.6	2.9
Spelling				
Non-Indian	9.6	10.6	11.5	10.6
Indian	8.5	9.5	11.5	9.8
Difference	1.1	1.1	0.0	.8
Language				
Non-Indian	9.6	10.9	11.7	10.7
Indian	6.5	6.8	8.7	7.3
Difference	3.1	4.1	3.0	3.4
Math				
Non-Indian	9.3	10.2	11.2	10.2
Indian	7.2	8.0	8.8	8.0
Difference	2.1	2.2	2.4	2.2

Source: Ron Wolff, Principal
Pam Neilson, JOM Tutor
Union High School

C. Average Attendance

1. Elementary

Table 22 provides a breakdown of the average daily percentage of attendance for Ute students grades 1 through 9 during the eleven year period, 1972 to 1983. As you can see, the average attendance for Ute students is 88% over an eleven year period. This figure is somewhat deceiving because although the average attendance for Indian students is lower than for Non-Indian students (approximate average 92%); it is believed that the average attendance for Ute students would be lower if it were not for the services provided by attendance counselors (hired under Title IV, Part A of the Indian Education Act), who have monitored and encouraged improved attendance on the part of the Ute students since 1973 and prior to this time under other funding sources, including the Ute Tribe. At the present time, however, the average attendance for elementary students (88%) is higher than or comparable to the attendance figures for other Indian groups throughout the country.

2. Secondary

Table 23 shows the average daily percentage of attendance for Ute high school students grades 10-12 over a four year period 1979 to 1983. These figures indicate that the average percentage of attendance for Ute students at these grade levels is 76.5% during this same period. There is a noted decline in average attendance of Ute students attending the Union High School over a four year period from 84% in 1979 to 67% in 1983. Although it is not possible to provide reasons for this decline, other than speculation; it is none-the-less important to point out that there is a major attendance problem at this particular school. The overall average attendance 76.5% at this school over a four year period is significantly lower than comparable attendance figures for other tribes at the secondary level which average in the lower eighty percentile.

It is important to note that the average daily attendance reported above may include non-enrolled Ute Indian children. Also, the attendance figures reported above pertain to three schools which are predominantly attended by Ute Indian children: Todd Elementary, West Junior High School and Union High School. It is, therefore, possible that the percentage of daily attendance for the enrolled Ute Indian students may be lower. A projected 5% variation of the 88% figure would lower it to 82% for the enrolled elementary Ute students and 71.5% for enrolled secondary Ute students. These figures are significantly lower than the percentage of attendance for the Non-Indian students which average in the ninety percentile.

TABLE 22

REPORT OF INDIAN ATTENDANCE*

1972-1973	Todd and West	85%
1973-1974	Todd and West	86%
1974-1975	Todd Elementary	88%
	West Junior High	88%
1975-1976	Todd Elementary	89%
	West Junior High	91%
1976-1977	Todd Elementary	89%
	West Junior High	80%
1977-1978	Todd Elementary	89%
	West Junior High	89%
1978-1979	Todd Elementary	88%
	West Junior High	90%
1979-1980	Todd Elementary	89%
	West Junior High	88%
1980-1981	Todd Elementary	89%
	West Junior High	-
1981-1982	Todd Elementary	87%
	West Junior High	89.5%
1982-1983	Todd Elementary	89.5%
	West Junior High	87%

*Source: Uintah School District
Title IV Attendance
Counselors
September, 1983

TABLE 23

HIGH SCHOOL ATTENDANCE

1979-1983

School Year	Percentage Rate
1979-1980	84%
1980-1981	80%
1981-1982	75%
1982-1983	67%
Total	76.5%

Closer inspection (see table 24 below) indicates that the lowest average of attendance (59%) is at the 10th grade (sophmore) level. As you can see, the average percentage of attendance appears to increase each succeeding year from 59% at the 10th grade level to 69% at the 11th grade level and to 73% at the 12th grade level. It also appears that the lowest average of attendance for each grade level occurs at the second and third quarter or mid-year.

TABLE 24

HIGH SCHOOL ATTENDANCE

1982-1983

Grade Level	1st Quarter	2nd Quarter	3rd Quarter	4th Quarter	Total
10	57%	55%	67%	58%	59%
11	75%	64%	70%	67%	69%
12	81%	66%	73%	72%	73%

Source: Johnson O'Malley Tutor
July, 1983

D. DROP OUT STATISTICS

1. Public High School

The drop out rates for Ute Indian students, grades 9-12 are excessive. Table 25 is a breakdown of the drop out rates for Ute students attending a local public high school (Union High) over a ten year period, 1972 to 1982. The drop out rates are presented under two categories: yearly drop out rate and drop out rate over a four year period for grades 9 through 12.

As you can see, the yearly drop out rate for Ute students over the past ten year period stands at 32%. This figure is extremely high when considering the national average drop out rate throughout the U.S. is 15%, at this writing. Table 25 reflects an all time low drop out rate of 12% in 1976 as compared to an all time high drop out rate of 61% in 1973.

Another example of the high drop out rate among Ute children is documented in an education division study of 20 Ute students who were enrolled in the eighth grade during the 1971-72 school year. That group of students graduated from high school in the spring of 1976. Only six of those students (30%) graduated on schedule. Ten of those students dropped out of school; four did not graduate on time; and, two class members are deceased. Typically, 50 to 70% of Ute children will never complete high school as shown by this example. (Source: 1978 Ute Comprehensive Education Needs Assessment)

As referred to above, the real tragedy with regard to Ute student drop out rates, is the rate of drop out over a four year period or the rate of drop out for those failing to graduate as scheduled. These

TABLE 25

PUBLIC SCHOOL

DROP OUT RATE

SCHOOL YEAR	YEAR TO YEAR	%	FOUR YEAR PERIOD	%	% GRADUATES
1972-73	54 in school 21 dropped	39%	35 students 6 graduates	83%	17%
1973-74	62 in school 38 dropped	61%	35 students 2 graduates	94%	6%
1974-75	42 in school 19 dropped	45%	34 students 2 graduates	94%	6%
1975-76	64 in school 29 dropped	45%	33 students 8 graduates	76%	24%
1976-77	97 in school 12 dropped	12%	38 students 8 graduates	79%	21%
1977-78	86 in school 12 dropped	14%	26 students 9 graduates	65%	35%
1978-79	88 in school 15 dropped	17%	53 students 7 graduates	87%	13%
1979-80	90 students 16 dropped	18%	28 students 14 graduates	50%	50%
1980-81	82 students 29 dropped	35%	24 students 9 graduates	63%	38%
1981-82	89 students 23 dropped	26%	21 students 8 graduates	62%	38%
1982-83	76 students 21 dropped	28%	20 students 6 graduates	70%	30%
Total Average		31%		75%	25%

figures are reflected in the second column of Table 25 under Four Year Period. This data reveals that the drop out rate for each graduating class or for those who began the ninth grade four years earlier has averaged 75% over the past ten year period 1972-1982. The lowest drop out rate, hence highest number of graduates was in 1979 when 14 or 50% of the class graduated as scheduled. The highest drop out rate, hence lowest number of graduates was in 1973 when out of a total of 35 who began the ninth grade four years earlier, only 2 or 6% graduated as scheduled. This means that 33 or 94% dropped out, withdrew, or failed to graduate as scheduled. The same rate of drop out re-occurred the following year in 1974.

2. Boarding School Drop Out Rates

The drop out rate for those Ute students (approximately 30% of the Ute secondary students) who attend off-reservation boarding schools is also extremely high. A review of Table 26 indicates that the drop out rate for Ute students attending boarding schools (41%) exceeds the public school drop out rate (32%) over the past eight years (1974 to 1982). The drop out rate for these students over a four year period is not available due to the high number of transfers back into the public school system and resulting high drop out rate. It is believed that the drop out rate in terms of actual completion over a four year period is extremely high. Never-the-less, it is important to point out that many of these students who attend boarding schools either have or were in the process of leaving or dopping from the public school system, prior to their enrollment in a boarding school.

It is, therefore, obvious that the Ute Indian Tribes does, in fact,

TABLE 26

OFF-RESERVATION BOARDING SCHOOLS

DROP OUT RATE

SCHOOL YEAR		YEAR TO YEAR	NUMBER OF GRADUATES
1974-75	45%	74 students 33 dropped/withdrew	4
1975-76	42%	81 students 34 dropped/withdrew	6
1976-77	38%	81 students 31 dropped/withdrew	12
1977-78	28%	69 students 19 dropped/withdrew	13
1978-79	49%	70 students 34 dropped/withdrew	12
1979-80	41%	87 students 36 dropped/withdrew	9
1980-81	40%	73 students 29 dropped/withdrew	10
1981-82	45%	66 students 30 dropped/withdrew	8
1982-83	28%	67 students 19 dropped	11
Total Average	39.5%		

have a critical drop out problem among its high school population. This statement is further verified by the fact that over a ten year period, no declining trend in the drop out rate is evident. The rate appears to vary according to each class and the existing circumstances. Further, the rate of graduation is extremely low, averaging 25% per class over a ten year period.

It is believed that these high drop out rates are contributing to the continued low educational attainment level among the Ute Tribal membership and the high level of unskilled labor within the Ute tribal labor force. It is also believed that these drop out rates are contributing to the extremely high rate of drop out for Ute students pursuing post high school training.

In 1973, a sample poll was taken by the Utah State University Extension of 40 drop outs (ages 15 to 34) to attempt to determine why so many Ute people fail to complete high school. Seventy-six percent (76%) directly attributed their reason for leaving school to the fact that they were unable to compete academically and socially. An accompanying fact was that unemployment, under-achieving, low self-esteem, low personal achievement, and poor family inter-personal relationships are common characteristics of those persons polled in the survey. Over one-half of those questioned indicated that they now have chronic drinking problems. An interesting sidelight is that many of them expressed the feeling that if they had better education, they would not have to drink as a means of solving their problems.

E. School Finance - Elementary and Secondary

1. Public Law 81-874 Impact Aid Monies

Impact Aid Monies are provided by the Federal Government to school districts serving Indian children to off-set the loss of tax revenue resultant of the non-taxable status of Indian lands. These funds are usually placed in the general fund of the school districts to cover the costs of educating Indian children attending public schools on or near the reservation.

The Uintah County School District received the following appropriations as designated:

Year	Amount
1979-1980	$327,581.00*
1980-1981	351,620.00*
1981-1982	292,246.00*

*Based upon 50% of the total Impact Aid allocation or the approximate amount generated by the Indian students.

The Duchesne County School District received the following appropriations as designated:

Year	Amount
1979-1980	$69,712.84
1980-1981	55,655.71
1981-1982	52,012.93

2. Title IV, Part A

These funds are provided by the Federal Government (U.S. Office of Education) to LEAs or school districts having more than 10% Indian students to meet the special educational needs of Indian students as authorized by P.L. 92-318, the Indian Education Act of 1972.

The Uintah County School District received the following appropriations as designated:

Year	Amount
1979-1980	$55,772.00
1980-1981	56,892.00
1981-1982	70,500.00*
1982-1983	63,557.00*

*Less Indian students attending Union High School.

The Duchesne County School District received the following appropriations as designated:

Year	Amount
1979-1980	$13,937.00
1980-1981	10,287.00
1981-1982	22,057.00*
1982-1983	19,733.00*

*Includes Indian students from Uintah County attending Union High School.

3) Johnson O'Malley Program

This program was authorized by the U.S. Congress under the Johnson O' Malley Act in 1934 to provide financial support to school districts educating Indian children. In 1976, this law was amended by P.L. 93-638 to allow Indian tribes to contract these funds and provide direct services to Indian children within or outside the public school system for the purpose of enhancing their education over and above the regular instructional program.

The Ute Indian Tribe contracted the JOM Program from the Bureau of Indian Affairs in 1978. The Ute Indian Tribe has received the following level of appropriations as designated:

Year	Amount
1979-1980	$115,978.80*
1980-1981	145,564.46*
1981-1982	132,466.67*

*Indirect Cost not included

F. Ute Voice in Education

At no time in the history of the Ute Indian Tribe has a member of the tribe served on a school board in the local public school systems. The reason given by school officials and the general population for no Indian representation in the public school system is that the Indians comprise an insignificant percentage of the total county population encompassing the reservation. As stated earlier in this document, the Indians comprise only 7% of the population in the two county area, 2% of Duchesne County and 10% of Uintah County. The above percentages include other Indians who are not enrolled members of the Ute Indian Tribe. Using only the tribal enrolled population in comparison to the total county population, the Ute tribal membership only comprises 5% of the total population in the two county area.

Further, on the west side of Uintah County, where a majority of the Ute people reside, there is only one seat/office on the Uintah County School Board serving the entire area. Although it is possible for Ute tribal members to influence the election of the west side representatives, if all of the tribal members were to become active voters, it is doubtful that the Ute tribal members could elect their own representative without the voting support of the Non-Indian residents of the west-side of Uintah County. No data is presently available to indicate the ratio of Indian voters to Non-Indian voters residing in the west-side of Uintah County. It is simply believed that the Non-Indian west-side population is greater than the Indian population.

The earliest known formal efforts to encourage Ute Indian parent involvement in education was a tribal initiative. The Tribal Pre-School Program, a component of the Tribal Community Services Program (1957 to 1962), involved Ute Indian parents in classroom activities as early as 1957, and especially during the period 1961 to 1966. Since 1966, the Ute Tribe Head Start Program (formerly Tribal Pre-School Program) has continued to encourage parent involvement through the operation of parent committees for each center and through the Parent Policy Council, the policy making body for the Head Start Program. This form of parent representation in the operation of this program has continued up to the present time.

The first efforts to encourage parent involvement in the public school system began with the enactment of federal laws and regulations which mandated and encouraged parent participation in the operation of federally financed education programs. Ute Indian parent involvement in education at the elementary and secondary level actually began following enactment of Title I and Title VII of the Elementary and Secondary Education Act of 1965.

This Act was established to provide financial assistance to meet the special education needs of educationally deprived children. In 1967, the Uintah School District began providing services to Ute Indian children under Title I. During this same year, a Title I Parent Committee was established to include Ute Indian parent representation with five Indian parents serving on this committee.

In the spring of 1969, representatives from the University of Utah, the Western States Small Schools Project, and the Uintah and Ouray Agency of the Bureau of Indian Affairs, met together to discuss the education problems of Indian children in the Uintah Basin. This meeting lead to the establishment of what was to be referred to as the Small Schools Committee. Agencies represented on this committee include all of the above with the later addition of the Uintah and Duchesne School Districts and the Ute Indian Tribe.

The primary responsibility of this committee was to investigate available resources and develop new programs to improve education for Indian students. After several meetings and several attempts by the Small Schools Committee to develop projects to improve education, it was decided that the problem should be taken to the people by organizing a larger committee involving parents of the various communities. The result was the 60-Member Uintah Basin Education Council Committee, which was comprised of 30 Indian and 30 Non-Indian members.

The first meeting of the 60-Member Committee was held in January of 1970. Weekly meetings were conducted until May of 1970. Attendance at these meetings ranged from a high of 50 to a low of 15. After the 60-Member Committee had identified several problem areas and established educational goals, it was decided that a smaller committee could function more effectively.

In May, 1970, a working committee made up of five Indian and five Non-Indian members was organized. The committee was called the Uintah Basin Educational Council Working Committee, and was charged with the responsibility of putting into action the ideas developed by the Uintah Basin Education Council. This proved to be too time consuming for members of the committee. It was decided to submit a proposal which called for the hiring of a full-time Coordinator to assume the responsibility of developing the ideas and suggestions presented by the Uintah Basin Education Council.

A proposal was submitted to Title III, ESEA Elementary and Secondary Education Act, and was approved for funding in February of 1971.

In addition, another proposal was submitted which provided for two Indian linkers or counselor aides to relieve the immediate need of establishing better lines of communication between the school and the Indian home.

After two and one-half years of meetings, exchanging ideas, and involving the parents of scores of students, the Uintah Basin Education Council was reduced to an eight member planning committee comprised of the superintendents and assistant superintendents for both Uintah and Duchesne Counties; a representative of the Bureau of Indian Affairs; a representative of the Tribal Business Commiteee; the Tribal Education Coordinator and one other tribal member.

The UBEC continued to plan and monitor Indian education projects up until June, 1975. The Title III Project was discontinued June 30, 1974. The following year, the last Uintah Basin Project Education Improvement: Curriculum Development Project ended June 30, 1975. Although the UBEC held a series of meetings following this period, the effectiveness of the committee continued to decline and, eventually, it was discontinued. (Taken from final report of the Uintah Basin Indian Evaluation Title III Report, August, 1974, prepared by Jack McDonald, Education Specialist, University of Utah.)

The enactment of P.L. 92-318, the Indian Education Act of 1972 was also very instrumental in encouraging Indian parent involvement in the education of Ute children. The first Title IV Parent Advisory Committee was organized in the fall of 1974. Title IV PAC's have continued to function each year up to the present time, although participation has been limited at times.

SUMMARY

There has never been a Ute Indian representative serve on an official school board of either of the two school districts serving Ute Indian children in the Uintah Basin. Considering the fact that the total Ute tribal membership only comprises 5% of the total population of the two county area, it is rather doubtful that a Ute tribal representative will ever be elected without the support of the Non-Indian voters. Further, one vote on a six member school board is not going to be enough to ensure major educational reform within either school district.

It is was the Ute Indian Tribe who first initiated efforts to involve Ute Indian parents in the education of their children. The earliest known efforts to encourage Indian parent involvement in the public school system in the Uintah Basin began as a result of the enactment of federal laws and regulations which mandated and encouraged Indian parent participation in the operation of federally financed education programs, namely Title I and VII of the Elementary and Secondary Education Act of 1965 and later Title IV of the Indian Education Act of 1972. Thus, the Ute Tribe and the Federal Government, rather than the public school systems, are largely responsible for initiating efforts to encourage Indian parent involvement in the education of Ute children.

Further, the history of Ute Indian parent involvement indicates that there has been limited participation in these efforts. In reality, the role of Ute parent involvement in education has been a planning and advisory one. This role is viewed as superficial because these planning and advisory committees lack the real power and authority to actually initiate major reforms within the public school system.

In view of the above, it is rather doubtful that major reforms in the public school system will ever occur without a large scale tribal and Federal Government initiative. The education of Ute Indian people is a complex issue, and it will require tremendous commitment on the part of both of the governmental entities to ensure equal education opportunity for Ute Indian youth.

G. Ute Language Fluency and Ute Education

The role played by Indian language fluency in strengthening or restricting the academic achievement and overall school success of Indian students has been grossly misunderstood and misinterpreted by educational researchers and anthropologists. Traditionally it has been assumed that knowledge of an Indian language would, in some direct way, restrict a person's ability to master standard English grammar and usage patterns. All tribes are aware that, to certain extents, such associations can be drawn. Even today, there are individuals who have been able to master English *only* by giving up their ancestral tongue, just as there are persons whose retention of their ancestral language is clearly evidenced by their spoken (and written) English.

The problem is that individual examples do not always identify group-level trends. It simply is incorrect to conclude on the basis of a handful of examples that the membership of a given tribe will (or will not) act in a certain way under a given set of conditions. Such is particularly the case with Indian language fluency. Any number of different variables, factors, and influences can be brought to bear on an individual's knowledge and use of language. Conditions favoring language retention or language loss vary tremendously, one family to another. So it proves very unwise to attempt to *predict* the ways language intersects with educational experience, and much safer to draw conclusions about these relationships based on well-researched, carefully compared, case-by-case analysis of these themes.

1. Ute Language Survey

This was why, when the Division of Education began its work with Ute language development in 1979, the first task the Division sponsored was a reservation-wide language survey. Using a data-gathering instrument and research procedures developed by the state-wide Indian language fluency survey in Wisconsin (1977-78), members of the Division coordinated a survey of 58 randomly selected on reservation households during May and June, 1979. Information gleaned from those interviews was then tabulated and analyzed and reported out to the tribe at a reservation-wide meeting in mid-summer, 1979. Discussion of those data led to the creation of the Ute Tribe's language program in the Division of Education and, ultimately, to the Title VII Program at Todd Elementary School.

A review of the findings from that survey provide a clear picture of the "state" of Ute language fluency on the Uintah-Ouray Reservation; conclusions regarding the relationship between Ute language fluency and English-language school achievement can also be drawn from that review.

Major findings from the survey include the following (remember that the survey was based on a sample of 58 randomly selected on-reservation households):

1. 90% of the adults (over 21) on the U & O are reported to speak the Ute language at some level of fluency.
2. 40% of all adults are judged to speak the Ute language adequately or better. This means that 49% of the adults who are reported to speak the language, speak the language adequately or better; and conversely, 51% of the people who are reported to speak the language know and use only selected words and phrases.
3. 39% of the children on the reservation are reported to speak the Ute language at some level of skill.
4. 25 of all children -- or 64% of the children who are reported to speak the language -- actually speak the language adequately or better.

These data tell us several things. First, a larger percentage of adults, compared to children, speak the language; however, a larger percentage of children speak the language adequately or better. This raises questions about the role played by the reservation environment in determining language fluency. As far as the adults are concerned, rural/on-reservation residence appears to favor familiarity with the language. Though again, familiarity and fluency are not associated here and knowledge of the language patterns separately from fluency in the language for this age-grouping. Where the children are concerned, on-reservation residence appears to be a much less significant factor favoring the continuation of Ute language fluency; overall, as noted, a much lower percentage of children, compared to adults, evidence in familiarity with Ute at some level. Apparantly, the decline in number of speakers, implied by the initial comparison of speakers in the adults' vs. childrens' generation, is not as serious as it first appeared. According to these data, children, not adults, are more likely to be effective speakers of the Ute language, if they know any Ute language at all; the survey found a larger number of adults who know something about the Ute language but are still unable to use the language for purposes beyond the most basic of communication tasks.

As might be inferred from such conditions, the home context remains the context most consistently responsible for developing Ute language fluency within the children. Survey data report that virtually every home on the reservation is willing to make a commitment to strengthening and maintaining Ute language fluency (not every home is clear how best to put this commitment into practice, however, and a lot of outreach into the communities regarding techniques for strengthening language fluency within the home context is still going to be a necessary component of all attempts to revive the Ute language on the Northern Ute Reservation. In the Ute case -- though this is not the situation found on all reservations, as the Wisconsin survey's findings reported -- the larger the number of elders within the home, the greater the chance that young people would know the language and speak it adequately or better.

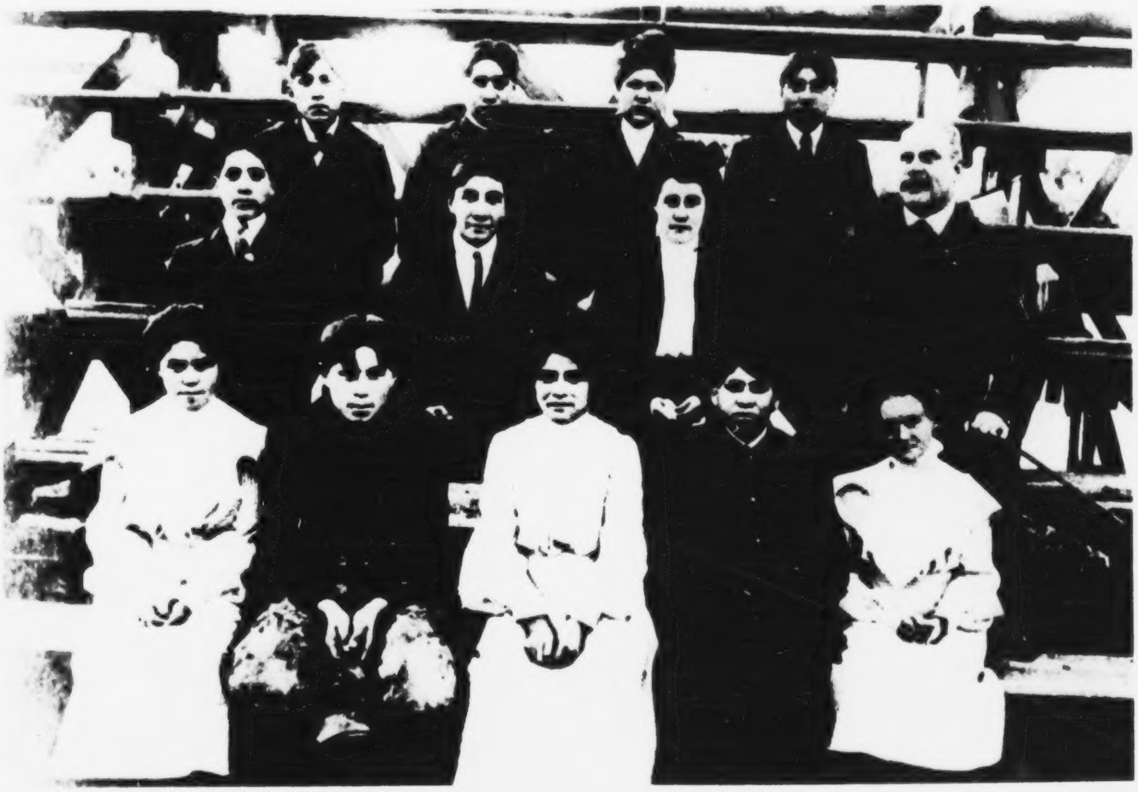
More disturbing is the survey findings refarding actual language use within surveyed home contexts. Only 11% of the children reported to speak the Ute language at some level are reported to use the language with any frequency within the home context. When considered in terms of the number of students who speak Ute language adequately or better, the number doubles -- 25% of those children who speak adequately or better are reported to use the language frequently at home; but even so, it is clear that home context is not the environment where student Ute language fluency becomes more prominently evidenced. Survey respondents reported as much; they identify ceremonial contexts, not the home, in-town or community, school, or sports activities, as the environments where student Ute language fluency is most readily evidenced. Of interest is the fact that ceremonial domains are identified as a major source of student language learning. Apparantly, some sort of complementary between the home and the ceremonial domains had developed, with home context supplying the basis for language skill and ceremonial domains providing the context for those skills' expression.

At the time of the survey (summer, 1979) neither the Title VII program at Todd nor the language development/enrichment effort within the Tribal Division of Education had been implemented, Ute language was not as visible a part of the on-reservation schooling experience as it has now become. Consuquently, the survey findings report disinterest, if not outright resistence, to the idea of including ancestral language instruction as a part of the school curriculum. Respondents insisted that language maintenance, if it is to be undertaken at all, should be carried out by the Tribe or by some entity canctioned for that purpose by the Tribal government. Schools not being under Tribal control, it is not suprising that schools are not included within that category.

Survey findings show, however, that failiarity with Ute language is a significant component in the schooling experience of Ute Indian children, all the same. For one thing, the amount of mastery over Ute language which the child has obtained correlates rather exactly with the level of mastery the student has developed over school-related English skills. As a result, survey data report. Ute students who are more familiar with Ute language experience fewer problems with English; and students who are less familiar with Ute language are reported to experience higher levels of difficulty with classroom English. A more detailed explanation for this correlation will be offered later in this section of the report. For the present, the fact of the association between higher level of Ute mastery and higher level of English skill needs to be underscored; this is not the kind of relationship between Indian and English language fluency expected to be found within Indian student populations and certainly is not the patterning which Witherspoon and other scholars have presented in their studies of educational conditions within the Basin.

V. EDUCATIONAL DATA

ADULT AND POST HIGH



First Ute Indian group sent to Carlisle Indian School in 1903.

Left to Right: Top Row - Robert Ouray, Dick Quip, Lottie Sireech, Henry Johnson

2nd Row - Fred Mart, Roy Smith, Laura Taylor, Captain Mercer

3rd Row - Ethel Daniels, Albert Daniels Sr., Ruth Yannawoods, Joe Montez, Annie Pike

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A. Post High Drop Out and Training Costs

1. Adult Vocational Training

Drop Out Rate:

The Adult Vocational Training (BIA - Employment Assistance Program) was operated by the Bureau of Indian Affairs until 1980 when the program was contracted by the Ute Indian Tribe. A review of the table below indicates that the average drop out rate during the period it was operate by the BIA (1977 to 1979) was 80%. During the period the program has been operated by the Ute Tribe 1981-1982, the average drop out rate is 36%. It is clear that the drop out rate for adults attending vocational schools under this program has been significantly reduced since 1980 or under tribal management. It is believed that the two primary reasons for the high drop out rate under this program are as follows: 1) emotional problems (lack of social skills) and 2) inadequate academic preparation in high school and lower grade levels.

ADULT VOCATIONAL TRAINING PROGRAM DROP OUT STATISTICS

Fiscal Year	Enrollment	Dropped/ Withdrew	Percentage
1977	27	22	81%
1978	15	12	80%
1979	24	19	79%
		Average	80%
1980	Information Unavailable - Operated by BIA		
1981	14	7	50%
1982	18	4	22%
		Average	36%

Training Costs:

A review of direct training costs for the Adult Vocational Training Program (see below) indicate that a total of $125,108.00 has been invested in training under this program over the past three years (198-1982). The average cost per student is $2,645.00. The average drop out rate of 36% reflects a total financial loss of $45,039.00 over the past three years as a result of trainees who do not complete their training as scheduled.

DIRECT TRAINING COSTS

Adult Vocational Training Program

1980-1982

Fiscal Year	Federal Government
1980	$ 41,300.00
1981	39,879.00
1982	43,929.00
Total	$125,108.00
	Cost Per Student
1981	2,849.00
1982	2,441.00
Average	$2,645.00

2. Comprehensive Employment and Training Act (CETA) Program

Drop Out Rate:

The average percentage of drop out for the CETA Comprehensive Employment and Training Act over the past three years (1980-1982) is 68%. Refer to the tables below. This figure (68%) is significantly higher than the average drop out percentage for the Adult Vocational Training Program (36%), almost twice as high. This comparison is made because both programs are very similar in that they provide training opportunities to adults, primarily in vocational education.

CETA DROP OUT STATISTICS

Fiscal Year	Enrollment	Trainees Dropped	Percentage
1980	15	8	53%
1981	19	16	84%
1982	7	4	57%
		Average	68%

Training Costs:

As you can see by referring to the table below, a total of $68,895.00 was invested in the CETA Program over the past three years (1980-1982). With an average drop out rate of 68%, this represents a financial loss of over two-thirds of this amount or $42,769.00. This figure represents a significant financial loss and need for further inquiry into the reasons behind the high drop out rate under this program.

DIRECT TRAINING COSTS

CETA Program

1980-1982

Fiscal Year	Source of Funds		Amount of Funds
1980	U.S. Dept. of Labor		$26,697.00
1981	U.S. Dept. of Labor		27,361.00
1982	U.S. Dept. of Labor		8,837.00
		Total	$62,895.00

Cost Per Student	
1980	$1,780.00
1981	1,440.00
1982	1,262.00

3. Higher Education

Drop Out Rate:

As you can see from the table below, the average percentage drop out rate for Ute Indian college students is 33% over an eight year period (1974 to 1982). This means that on the average, one-third of all Ute college students drop out of college while pursuing a college degree. The higher education average drop out rate is slightly lower than the drop out rate for the adult vocational training program. Actual data which indicates the reasons for the high drop out rate is not available. There are two primary reasons which are suspect for this high drop out rate: 1) emotional problems, immaturity, lack of problem-solving skills associated with the adjustment to college living; and 2) inadequate academic preparation in high school and lower grade levels.

HIGHER EDUCATION DROP OUT STATISTICS

Academic Year	Enrollment	Dropped/ Withdrew	Percentage
1974-75	30	6	20%
1975-76	23	8	35%
1976-77	14	6	43%
1977-78	18	5	28%
1978-79	28	9	32%
1979-80	47	20	43%
1980-81	51	18	35%
1981-82	49	14	29%
		Average	33%

Training Costs:

The table below (direct training costs) also indicates that a total of $340,000 has been appropriated for Higher Education over the past three years (1980-1982). The average cost per student for Ute college students is established at $2,310.00 per student. This figure is slightly less than the cost per student for the adult vocational training program. In considering the average drop out rate of Ute college students (33%), it appears that roughly one-third or $113,433 of the total funds appropriated over the past three years has been lost. Although this figure should not be construed as a total loss since it enables Ute students to actually experience a college education, it never-the-less signifies that Ute college students are experiencing difficulty at a significant cost to the tribe and federal government.

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DIRECT TRAINING COSTS

Higher Education Program

1980-1982

Fiscal Year	Ute Tribe	Federal Government	Total
1980	$48,300.00	$38,000.00	$86,300.00
1981	72,000.00	38,000.00	110,000.00
1982	84,000.00	60,000.00	144,000.00
Total	$204,300.00	$136,000.00	$340,300.00

	Cost Per Student
1980	$1,836.00
1981	2,156.00
1982	2,939.00
Average	$2,310.00

4. Ute Tribe Teacher Training Program:

A review of the drop out rate for the Ute Tribe Teacher Training Program over the past three years (1980-1982) indicates an average drop out rate of 17%. Refer to the table below. As you can see, this figure is significantly lower than the average drop out rate for the Ute college students (33%) under the Higher Education Grant Program. This comparison is made because both programs provide college training for a baccalaureate degree.

TEACHER TRAINING DROP OUT STATISTICS

Fiscal Year	Enrollment	Dropped/ Withdrew	Percentage
1980	14	3	21%
1981	17	2	12%
1982	16	3	19%
		Average	17%

As set forth below, a total sum of $121,501.00 has been invested in the Teacher Training Program over the past three years (1980-1982). The cost per student is $4,193. As you can see, this figure ($4,193) is almost twice as high as the cost per student for college students under the Higher Education Grant Program ($2,310). Since the teacher training program provides on-site instruction and living stipends for the trainees may account for the high cost. Never-the-less, although the cost per student under the cost per student under the teacher training program is almost twice as high as the cost per student under the Higher Education Grant Program, the drop out rate for the teacher training program is almost less than half the rate of drop out under the Higher Education Grant Program.

DIRECT TRAINING COSTS

Teacher Training Program

1980-1982

Fiscal Year	Source of Funds	Amount of Funds
1980	Ute Indian Tribe	$34,400.00
1981	U.S. Dept. of Educ. Title IV, Part B	87,284.00
1982	U.S. Dept. of Educ. Title IV, Part B	79,817.00
	Total	$121,501.00

Cost Per Student	
1980	$2,457.14
1981	5,134.35
1982	4,988.56
Average	$4,193.35

CONCLUSION

An overall view of the drop out rates for the four post high education programs operated by the Ute Indian Tribe indicates that these rates of drop out are quite extreme and range from a average low rate of 17% to a high average rate of 68%, an average of 38.5% over a three year period. Thus, it can be said that over one-third of the post-high school students have dropped out of school over the past three year period (1980-1982).

A ranking of the lowest to highest drop out rates indicates the following: The teacher training program has the lowest average drop out rate (17%); followed by the higher education (scholarships) program (33%);

next the adult vocational training program (36%); and the CETA program had the highest drop out rate of 68% over the three year period (1980-1982).

There has been a huge investment in post-high school education by the Ute Indian Tribe and the Federal Government. A total of $649,804 has been invested in these programs over the past three year period (1980-1982). When considering the fact that over one-third of the students participating in these programs drop out and when this figure is reflected in terms of financial loss, a total of $216,601 has been lost as a result of drop out. Although these funds cannot be considered a total loss since the students gained a valuable educational experience, the high drop out rate continues to reflect a need for improved educational opportunities at the lower grade levels as a means of reducing the drop out rate and reducing the accompanying financial loss.

With regard to the cost effectiveness of these programs, the findings are quite interesting. Although the teacher training program reflects the lowest drop out rate, the average cost per student under this program is extremely high at $4,193.35 in comparison to the higher education (scholarship) program ($2,310.00), almost double the cost under the latter program. On the other hand, the program with the highest drop out rate, the CETA program (68%) has the lowest cost per student ($1,494.00). On first glance, this appears to suggest that the more money that is invested in the student/program, the better the results/outcome. However, there are definately more circumstances directly and indirectly related to the effectiveness or non-effectiveness of these programs.

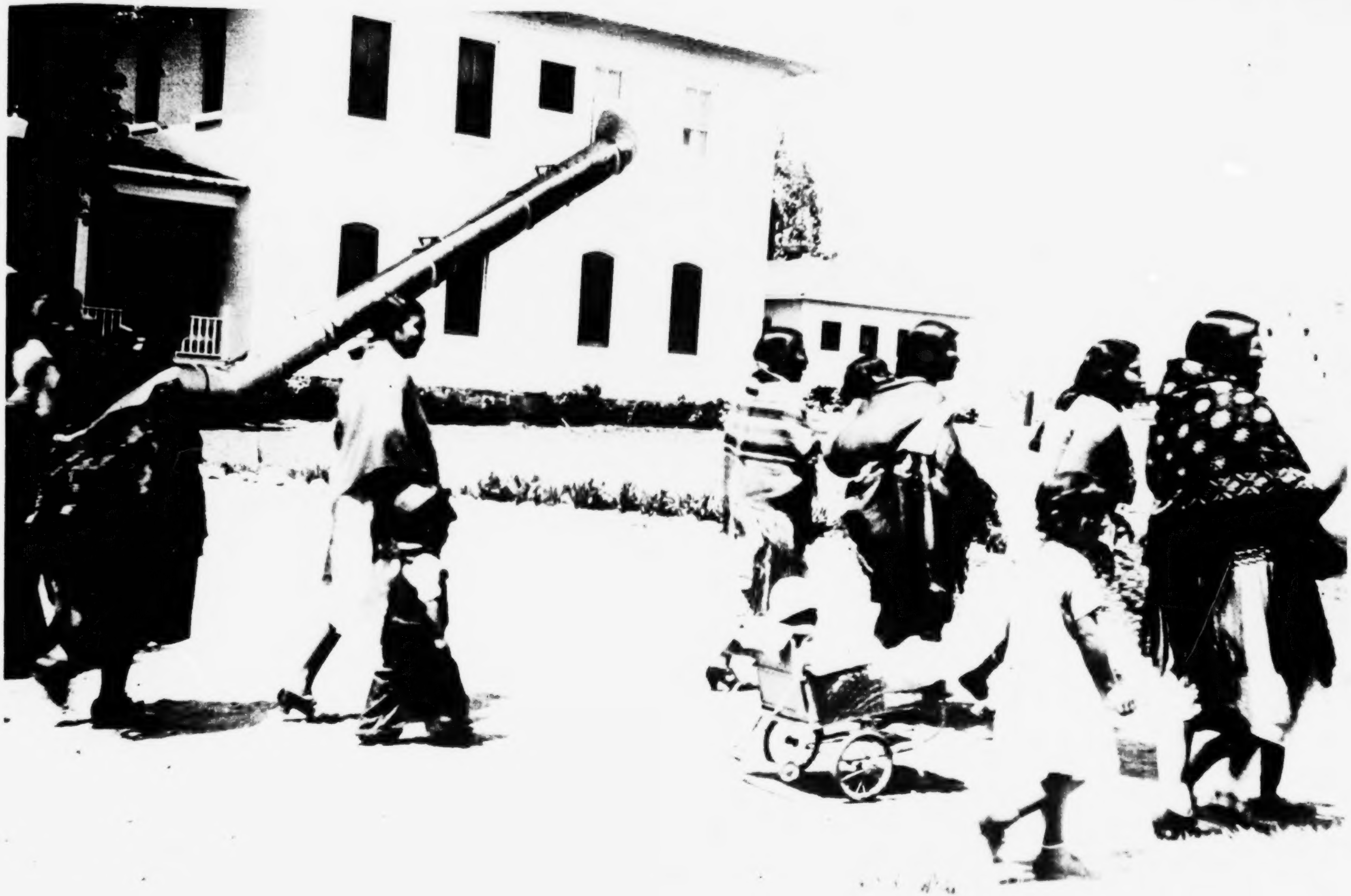
One other finding related to the above data is that the adult vocational training program has operated more effectively under tribal management over the past two years than previously under the Bureau of Indian Affairs. This statement is based upon the fact that the average drop out rate while under tribal management over the past two years is 36% in comparison to an average drop out rate of 80% while the program was managed by the Bureau of Indian Affairs prior to 1980. This finding supports the intent of P.L. 93-638, the Indian Self-Determination and Education Assistance Act, which authorized the adult vocational training program to be contracted from the government (BIA).

These findings also indicate that further study into the reasons for the high rate of drop out are necessary. Two primary suspected reasons are: 1) emotional problems and 2) inadequate academic preparation in high school and lower grade levels. These two primary reasons are only based upon "participant observation" on the part of the author over the past ten year period (1973-1983). Additional surveys and indepth study is necessary to either confirm or deny these observations as accurate.

VI.

EDUCATIONAL NEED

BEST COPY AVAILABLE



Whiterocks Boarding School - Boy's Dormitory in background (1874-1950)
Leo Thorne Collection

VI. Educational Needs Assessments - Introduction

During the past ten year period (1973 to 1983), there have been four major studies conducted to provide vital information about the educational needs of the Ute people. All of these studies have been conducted for the purpose of providing additional information about the status and quality of education being provided to Ute people which can be used for the purpose of forecasting, planning and developing the most cost effective means of improving the quality of education for Ute people, including the ultimate goal of improving the standard of life for Ute tribal members and other eligible Indian people living on the Uintah and Ouray Reservation.

Each one of these studies is significant and provide a major link in matching needs and resources in establishing and achieving identified goals. For instance, the Independent Education Needs Assessment conducted in 1978, determined that there has not been significant improvement in average academic achievement among Ute Indian school children over a twenty year period (1956 to 1976), a factual statement which was verified again by the Comprehensive Needs Assessment conducted in 1982. The 1980 Study - "Dimensions of Math Avoidance Among American Indian Elementary School Students" provided evidence needed to declare that Indian (Ute) traditionalism is not a barrier nor indicator of math success among Ute elementary children. The study demonstrated that, "Contrary to widely held belief, neither degree of 'traditionality' nor sex of student serves as an accurate predictor of student math attainment or interest in math within the project sample." While the 1982 Comprehensive Needs Assessment verified the findings of the 1978 study, as mentioned above, the 1982 Needs Assessment demonstrated a higher priority need for Ute cultural studies (Ute language, history and culture related studies) for the students.

This finding deviates from the 1978 study which emphasized a return to the basics and programs emphasizing basic skill mastery for Ute students rather than holistic approach recommended in the 1980 study which emphasized the three areas: 1) tutoring at the lower grade levels; 2) human relations training for secondary students; and 3) Ute language and Ute cultural studies, in all grade levels. In short, the latter study (1982), gives greater recognition to Ute cultural studies as a major factor contributing to strengthening the self-concept and the importance of these studies to the emotional well-being of Ute children in the schools.

The 1982 Needs Assessment also alluded to the existence of racial discrimination against Ute students at the secondary levels. The study demonstrated that there is a definite incongruence between the level of happiness and self-esteem of Ute students found in the home versus the level of self-esteem of Ute students in the school environment. This same finding is also evident and verifies the same in the Math Avoidance Study conducted in 1980. These findings, however, are not conclusive and will require an indepth inquiry in order to confirm racial discrimination as a primary factor in the failure of the public school system to educate Ute Indian children. Never-the-less, this study did confirm beyond a doubt, that Ute students are "in fact" experiencing severe degrees of social and academic difficulties in schools at the secondary level.

Another significant finding in the 1982 Needs Assessment Study was that the Ute communities surveyed ranked vocational education as the top post-high school program priority. This finding is significant because it deviates from previous studies which indicated that the Ute people perceived college/higher education as the foremost program service for post-high school students over the vocational/technical program. In the latter study, vocational education reversed its place with higher education and is now considered the top priority post-high school program service to be offered to the Ute people.

The final and most recent study "A Feasibility Study of the Proposed Vocational Education Center - September, 1983" reaffirmed the 1978 and 1982 studies by stating that "Ute people have not been successful in the public school system" and it substantiated the need for a community based vocational training program, which would emphasize basic skills remediation and training which will result in immediate employment in the local job market. This study is important because it serves as the basis for present and future program planning projection at the post high school level.

Note: Copies of the full texts of these studies are available at the education division office, upon request.

NEEDS ASSESSMENT
FOR UTE EDUCATION DEPARTMENT
AND THE UINTAH COUNTY SCHOOL DISTRICT
1978 - 79

Submitted By:

NATIONAL INDIAN TRAINING AND RESEARCH CENTER

2121 South Mill Avenue Suite 206
Tempe, Arizona 85282
(602) 967-9484

OVERALL CONCLUSIONS

1. Ute student achievement data indicates that they are not doing as well as their non-Indian peers. The results of the California Achievement Tests administered to students at Todd Elementary and West Junior High School annually during 1975 to 1979 indicate that Ute Indian students score lower in several academic areas than non-Indian students. The test scores appear to be similar to the results of a large scale testing conducted by the University of Utah in 1958. Thus one might conclude that Ute students have not improved significantly in academic achievement during a twenty (20) year period.

2. Attendance continues to be a problem. Ute Indian students overall daily average attendance is reported to be 87% compared to the non-Indian 93%. Detailed analysis of attendance records is needed to ascertain causes and problem areas.

3. According to unverified data obtained by NITRC, the drop out rates are very high. The attrition develops during the junior high school years. Most Ute students graduate from off-reservation Bureau of Indian Affairs boarding secondary schools. The ratio of graduating students from Union High School is small compared to those who originally enrolled in the sophmore class. Further studies are needed to ascertain whether drop outs occur with equal frequency in all schools attended by the Ute students. Survey of drop outs might indicate possible causes of the high drop out rates. Moreover, survey among Ute high school graduates, and especially those who have attended college, and those who have completed college might be needed to

determine whether particular schools, or universal elements are present, that leads to success.

4. Data reported by the Ute education department indicates that there is a comparatively large number of Utes who are attending institutions of higher learning. Further data is needed to determine schools attended by the students, the factors that lead to entry into college; and the success rate of the Ute students (graduation, attendance in graduate schools and graduation from graduate schools).

5. The enrolled Ute population is decreasing. During the ten year period, 1970-79, the net loss in membership is sixty-six. The decrease is largely the result of restrictive enrollment policies. Lower birth rate may also be a factor.

   There is a growing number of unenrolled Ute children, some of who are full blood Indian, offspring of an enrolled Ute and an Indian of another tribe, and others of varying degrees of Indian blood from one-half and over. No study has been made of the unenrolled children and it is difficult to accurately identify them. It is estimated there are 200-300 of these children. A study is needed to (1) identify the unenrolled members and their place in the Ute families; and (2) develop policies for a cooperative, working relationship among the Ute Tribe, the public school districts and the Federal government in meeting the education needs of the unenrolled children.

6. Past needs assessments have consistently identified the learning of basic skills and parent involvement as high priority items. Other areas usually stressed are (1) teacher training; (2) cultural awareness

of both students and teachers; (3) counseling programs; (4) improving home-school relationship, etc.

7. Needs assessments conducted by NITRC during 1978-79 indicate that both teachers and parents feel that developing basic skills should be given top priority in education programs on both of the degree of importance scales and the ranking of priority education. There was some variations between the results of the degree of importance scales and the ranking of education concerns for both teachers and parents as follows:

Teachers

Degree of Importance	Rank
Basic Skills:	
Language Arts	1
Math	2
Reading	3
Cultural awareness in-service training programs for teachers	4
Student self-worth	5
Program to meet special needs of students	6
Reduce social promotions	7
Home liaison activities	8
Relevant instructional materials	9
Better understanding between teachers and students	10

Priority Rating	Rank
Basic Skills	1
Promoting parent involvement in education	2
Promoting better relationships among school, students and parents	3
Promote better attendance	4
Stress early childhood education	5
Stress vocational education	6
Improve home liaison	7
In-service training for teachers	8
Cultural awareness for Ute students	9
Indian cultural studies	10

Parents

Degree of Importance	Rank
Providing reading programs	1

Priority Ranking	Rank
Promote better relationship between school and student; teacher and student	1

Degree of Importance	Rank
Helping students in math	2
Evaluation of supplemental education programs (JOM, Title IV, Title I, etc.)	2
Instructional materials of interest to Indian students	3
Developing programs that will make students proud of their school	3
Providing career education programs	3
Providing special Indian counseling program	3
Helping students in language arts	4
Programs to reduce social promotions	4
Better understanding between students and teachers	4
Provide bi-lingual programs	4
Provide tutors for Indian youth who need special help	5
Helping students in health, nutrition and personal grooming	5
Provide follow-up service for absentees and absent without leave	5
Review of school goals and objectives	5
Awareness of social needs of Ute students	5
Indian student involvement in extra-curricular activities	5
Program for students with special needs	6

Priority Ranking	Rank
Basic skills development	2
Stress on early childhood education	3
Promote better attendance for Ute Indian students	4
Promote better parent involvement in education	5
More Ute teachers and aides	6
In-service training for teachers of Indian children	7
Stress vocational education	8
Develop special counseling programs	9
Indian cultural studies and history	10

Degree of Importance	Rank
Home liaison activities	6
Program to stress values and beliefs in the Ute culture	6
Provide more Indian teachers	6

As mentioned in the section relating to needs assessment instruments, the parents rated the degree of importance scales in a much more limited range than the way the teachers rated them. This may be an indication of lack of familiarity with education processes. Moreover, it may indicate a concern regarding the effectiveness of the public schools in meeting the needs of their children. For example, a high priority item is the need to evaluate the effectiveness of the supplemental education programs. Furthermore, the degrees of importance indicated by parents appear in clusters - that is, several functions received the same rating of importance, i.e. several threes, fours, fives, etc. as compared to the teachers who rated the whole range of functions in a linear order, one to 23 in degrees of importance.

The teachers may be saying that they realize that Indian students are not achieving very well and need a great deal of basic skills development; that in order to promote basic skill development, cooperation and support is needed from parents; and that they teachers need to become aware of and understand the Ute culture.

The parents appear to be saying that they realize the need for basic skills development, but they are uncertain as to how the schools will meet this need; and that there has to be a better and more understanding relationship and programs that are specifically aimed at meeting the unique and special needs of the Indian students in order that they may realize their potential.

DIMENSIONS OF MATH AVOIDANCE AMONG AMERICAN INDIAN ELEMENTARY SCHOOL STUDENTS:

A SUMMARY OF THE FINAL REPORT ON

National Institute of Education Grant Number NIE-G-79-0086

William L. Leap
Associate Professor

The Department of Anthropology
The American University
Washington, D.C.

August, 1983

INTRODUCTION AND SUMMARY:

In the fall of 1979, faculty and students associated with the Department of Anthropology at The American University (Washington, D.C.) received a grant from the Teaching and Learning Division of the National Institute of Education, to support a study of the "math avoidance syndrome" as found among elementary school aged students within two Indian Tribes. Math avoidance has reached crisis proportions within elementary school classrooms all acorss Indian country. Yet until the beginning of this project, no attempt had been made to move beyond the symptoms, to identify the specific factors (or groups of factors) which inhibit math learning within American Indian classrooms, or to clarify how those factors individually or jointly contribute to the maintenance of math avoidance among Indian students.

The project began by using materials from the Human Relations Area Files (HRAF) to place our interests in "Indian math" into broader, cross-cultural perspective. The county elementary school on the Northern Ute Reservation (Fort Duchesne, Utah) served as the site for the first part of the in-field research. The Tribally-controlled Elementary and Secondary School on the Oneida Indian Reservation (Wisconsin) functioned as the second site. Field research was carried out in January (Northern Ute) and in May and June (Oneida), 1980. Gathered data included classroom-based observations of math instruction at the schools and interviews to discuss math learning problems and general educational issues with teachers, parents, and Tribal officials. In interviews with students from third and fourth grade classrooms probed student attitudes, values, Tribal identification and interests in education. Student basic math skills were explored through direct and indirect means. Discussions were also held with members of each Tribal community, to clarify styles of computation and problem-solving traditional to the students' Tribal cultures.

Analysis showed that, contrary to widely held belief, neither "degree of traditionality" nor sex of student accurately predict student math attainment or interest in math on the part of the students within the sample. Conflicts between school and home regarding function and purpose of education, the social organization of math instruction, incompatibility of classroom management styles with student-preferred patterns of self-dependence; student familiarity with the Tribe's traditional enumeration system, and other factors *are* found to be more significant variables. What emerged from the study was not a listing of *causes* for Indian student math avoidance, but a configuration of behavioral and attitudinal *dimensions*, each working with the others; to encourage or inhibit math learning within the student sample.

Overall, the research makes it clear that Indian student *math avoidance*, at least as it is represented within the research sample, is not something uniquely restricted to student experiences with mathematics-learning. It is true that certain of the identified dimensions -- familiarity with systems of computation traditional to Tribal culture, for example, seems directly to influence skills attainment in mathematics. But most of the identified dimensions impact the *whole* of the students' in-school learning experiences and just the mathematics portion of it. To put the matter another way, "math avoidance" for these students is only one component within a larger complex of relationships connecting home, tribe, and school. Those relationships have to be restructured, and the possibilities of student movement within those relationships have to be enhanced, before the "Indian math avoidance syndrome" found at Todd Elementary School and the Oneida Tribal School can ever be effectively remediated.

BACKGROUND: A SEARCH FOR MULTIPLE CAUSES:

> It can perhaps be agreed that the learning of arithmetic fundamentals or computational procedures is much more within the control of the school than is true of arithmetic reasoning. Number combinations have been traditionally taught in schools with the aid of drill procedures. Seldom does a child learn these combinations or routine arithmetic procedures in the home to the same extent as we have pointed out may happen in the case of word meanings. If this is true, then the child with the more culturally sparse home and community background is not at as much of a disadvantage, when his achievement in arithmetic fundamentals is compared with that of other children, as he may be in the case of vocabulary. What, however, of arithmetic reasoning or problem solving? Here quantitative concepts come into play as well as the relationships between factors in a problem. The grasp of such concepts and the understanding of such relationships may be greatly influenced by the child's background experience. For example, one of the items in the arithmetic reasoning section of the elementary battery reads, "Bob paid $2.25 for a new tire, 75 cents for a seat, and 50 cents for paint. He had $4.00 to repair his bicycle. How much did he have left?" It seems likely that the child who owns a bicycle or some other property and has had the responsibility for repairing it out of his own allowance might have an advantage in solving this problem. (Coombs et al., 1958:93)

Using this analysis, Madison Coombs and the other authors of this now classic study of Indian Education, The Indian Child Goes to School, attempted to account for a particular problem in the mathematics education of Indian students as revealed through their comparisons of Indian and non-Indian scores on the California Achievement Test (CAT). Why, these educators wondered, did elementary-school aged Indian students show such "favorable comparisons" with the CAT scores made by Anglo age-equivalents when the Indians students' scores in the area of arithmetic reasoning were so divergent from the Anglo counterparts? As this passage shows, their analysis drew upon contrasts between Indian and Anglo cultural inventories, details of home background, relative richness of available life experiences, and between other details, all in an attempt to explain the evidenced patterning.

Studies carried out since the completion of the Coombs report in 1955 have found it useful to focus the analysis of Indian student school-related problems on the same types of pre-established contrasts.

This study was prepared to admit that differences in sociological background and life experience have their effect on Indian student math-learning success. However, the project was not willing to assume -- as had been done so frequently in the past -- that sociological and life experience factors could provide complete explanations for these problems. Math skills of the sort discussed by Coombs (1958) and of interest to this project are based on knowledge acquired by students through a variety of sources. Thus it seemed prudent to expect that any number of factors could contribute to education experience within the Indian classroom. This project was designed to gather and analyze data so that the full scope of the contributing factors could be appreciated.

What "dimensions of math avoidance" did we find?

a. Linguistic factors. Research included a detailed analysis of the linguistic structures underlying counting vocabulary in various Indian languages identified some of the ways in which enumeration, grouping, and other quantitative relationships between objects can be referred to, and presumably conceptualized, within different Indian language traditions. Indian language enumeration and western math vocabulary are not always as similar as comparisons of number-words seem to imply. The important role played by sentence (syntactic) form as well as sentence semantic (expressive) content gives oral mathematics a unique flavor for every language. Fluency in an Indian language, whether actively or passively maintained, may add its dimension to the development of math competence, just as "linguistic interference from first and from second language sources can have its impact on processing and management of quantitative information.

b. The influence of cultural evolution. Materials from the 65 cultures indexed within the Human Relations Area Files were examined and relevant variables were correlated, to help place the insights from the linguistic investigation into broader cultural perspective. The cross-cultural analysis showed, for example, that many of the details which might otherwise be assumed to be "Indian" in basis are actually characteristics shared by any number of cultures and societies around the world. The design of a tribe's computational system is not the exclusive product of the people's historical, geographic, and ecological experiences. Situational need combines with more general constraints on cultural evolution to generate a series of quantitatively based "levels" of mathematical skill.

So the cross-cultural dimension plays a critical limiting role both in math development and math innovation within all societies. Yet, as the analysis showed, the limits which cross-cultural factors impose are not insurmountable. A culture's "placement" at one level does not prevent its members from mastering skills characteristic of cultures from some other level. Any number of factors -- cultural, social, environmental, contextual -- may contribute to such localized variations on the more predictable, universal themes. Here, as elsewhere in the study of cultural evolution and development, analysis has to be sensitive to both universal and situationally based constraints.

c. Teacher and parental attitudes toward education and schooling. The interaction between teachers' and parental perceptions of education and responsibility for education also contributes heavily to the math learning processes, at least within the two sites where field work was undertaken. Teachers at TES observe that the school is an institution *distant* from the home and that the school has its unique responsibilities to play in the overall education of Indian children. Teachers have particular impressions about the content of these home-school differences as well. Unfortunately, these impressions do not always link up with parental perceptions of home-school relationships, nor do they always prove to be empirically accurate when subjected to other, less partisan investigations. Parents readily admit there is a distance-factor separating home from school. Parents had part of this "distancing" in their own education experiences, their fears and uneasiness about returning to a school environment, and their recognition that the skills demanded of students today are quite distinct from those in the curriculum when they were in school. Another part of the "distance" can be traced in the parents' feeling that the school does not want them to "interfere" in school affairs. Accompanying that is the parents' belief that the school should not have to rely on parental input; the *school*, afterall, *is* the environment where academic skills development is supposed to take place while the home has responsibility for the development of other skills -- cultural, spiritual, linguistic, ecological, and the like, within Indian students.

All of these attitudes contribute to contradictory feelings toward schooling evidenced by the teachers and parents at *both* research sites. *Home/school*, and *parent/teacher* *interface* became additional dimensions contributing to math avoidance within the research sample.

d. *Student perceptions of home vs. school conflicts*. Awareness of these cross-currents, along with responses which parallel the conflict in attitudes expressed by teachers and parents found their way into *student* comments about school and interest in schooling, such was particularly the case within the comments of students who scored less satisfactorily on the problem-solving test completed as a part of each student interview. The whole pattern of *home/school* relationships emerges in several ways as a critical dimension of math avoidance within the research sample.

e. *Mechanical and attitudinal factors*. Mechanical considerations enter in here as well. Descriptions of the way in which math "classes" were managed at each site shed interesting light on student comments about interests in school and in math classes in particular. The situation was perhaps more clearly evidenced within the Ute Student responses. Factor analysis of student interview data generated a profile of attitudes emphasizing student self-dependence, while classroom operations were being managed in ways which minimized all but the most assertive of student expressions for that theme. The *mechanics of math instruction* as well as *attitudinal priorities* shared by individual students are also relevant dimensions for this question.

f. *Institutional dimensions*. The schooling situations themselves, could not be overlooked in this analysis. Any number of situational factors were identified by the research team and recognized by school staff and by parents as restricting as the process of educating Indian students. Budgetary limitations are one such factor; being a public school, and being subjected to the budgetary factors affects all public schools, TES does not have nearly the amount of funding which effective operation of their facilities and programs require. TES' location on the "west side" of the county, far from the county seat, from the preferred community for teacher residence, and from the population center of the county are reported to give TES less than favorable treatment within county educational politics. Over-crowded classrooms and high rates of teacher-turnover each year are only two of the by-products of those details. These and other institutional details play their part in structuring, and affecting the success of classroom instruction.

Is "traditionalism" a relevant variable in Indian math avoidance?

By traditionalism here is meant a willingness to associate more directly with traditional, Tribal attitudes and ways of life than with attitudes and activities judged to be more "Western" or "progressive" in basic traditionalism in this sense has long been assumed to play a critical role in all areas of Indian interaction with non-Indian, surrounding society. Traditionalism is often viewed as a barrier to modernization, especially because of the more conservative mind-set which always seems to accompany traditionalist behavior. So it has seemed reasonable for researchers to use traditionalism, or degrees of traditionalism, as one of the "constants" around which other attitudes toward education, economic development, or other change-related activities can then be measured.

It is important to note that traditionalism, as measured through student responses to formal research instruments and through other means, is NOT a relevant variable for determining the incidence of math avoidance within either segment of the research population. Within the Indian student populations at TES (and at the compaion research site in Wisconsin) high scorers on the mathematics problem-solving test could include both persons evidencing highly traditional as well as highly "acculturated" attitudes and value orientations. On the other hand, students evidencing traditional orientations, especially the stress on self-dependence, might also be associated with low test scores; while students with a less sharply evidenced traditional attitude were less frequently associated with that grouping. So it cannot be said that, within the TES sample, traditionality promotes poor math performance; traditionality is found as part of the configuration of characteristics which accompany poor math performance, but it is also found with part of the configuration students and for *female* students. These are precisely the cases where traditionality would be expected to be more forcefully expressed at each site. Adding in the sexual consideration, however, only serves more forcefully to stress the conclusion that traditionality, in and of itself, does NOT function as a unique barrier to Indian student math learning or Indian student math achievement.

In what ways do the identified dimensions contribute to Indian student math avoidance?

There are several answers to be given to this question. Classroom observations found observable evidence of their impact on school setting, on classroom personnel, on student behavior and teacher assessment of behavior within the classroom, on the selection of curriculum materials, on the appropriateness of materials given student backgrounds and interests, on effectiveness of student processing of concepts, and on effectiveness of teachers' efforts to measure the level of mastery over mathematical skill. Yet the project findings generated more than *observational* data in response to this question. The sheer volume of information elicited during the in-field research made it necessary to rely on computer-assisted data management during the analysis process. Standard SPSS factor analysis allowed for multivariate correlation between discrete "bits" of field data. Once the factor runs were completed, it became possible to determine whether certain configurations of student background, for example, showed any statistically significant association with certain sets of student attitudes, concerns or behaviors.

The associations identified through the factor analysis show how student awareness of "distancing" between home and school has become integrated into student attitude toward school and success in school-related activities. More important for present purposes is the fact that students who score poorly on the math problem-solving tests during the student interview were the students whose perceptions about school and interests in schooling most directly reflected those sentiments. This association does not _prove_ that things like parent/teacher interface problems or teacher specific styles of operating or managing their math classes are directly promoting math avoidance. But the existence of an association between lower test scores and more evidenced tendency to express concerns of this sort (either directly, or through patternings revealed when answers to several of the interview questions were compared), combined with the marked decrease in the extent of such associations being evidenced among students with higher math scores, suggests that these considerations are affecting the possibilities for math achievement _at some level_. It remains, either through reanalysis of student responses on a case-by-case basis, the construction of a broader data base, or through other means, to develop a research agenda which will specify the exact nature of that association more concretely.

Do the Indian students in the sample exhibit a "math avoidance" syndrome?

Research findings can be cited to support the idea that Indian students attending TES exhibit "math avoidance". Most of the evidence hinges on the association drawn between configuration of attitude, on the other hand, and performance on a set of verbal and numerical mathematics problems, on the other. Certain students, sharing certain "attitudes" in common, did score lower on these tests than did other students. There is much within the "content" of the attitudes to suggest that the low performance is a part of "math avoidance". Such a statement has to be seen as a comment only an "avoidance" of math learning, as it might occur within the classroom. Nothing is being said by this measure regarding the student's abilities or acquired competence in cooking, butchering, beadwork, wood carving, basketry, gardening, or in other areas of home/community/domestic/Tribal life. Skills development in each of these areas is virtually dependent on a secure foundation in computational skill. Apparently math "achievement" can occur here independently of math "avoidance" within the classroom. This observation does not dismiss the pedagogical nature of math avoidance, but does call into question the behavioral (and cultural) weightedness of that label.

It can also be pointed out -- and rightfully -- that almost everyone of the math avoidance "dimensions" summarized in this section could apply just as easily to instruction in language arts, social studies, natural science or elsewhere within the school curriculum. Herein lies another important finding of the project. Mathematics seem to be a separate and autonomous area for skills development in western society. People speak of "theoretical mathematics" (as contrasted with applied or practical) and solve problems where letters stand for numerals and even the numerals, when introduced, represent quantities or conditions of unspecified segments of reality. The abstract isolation of the problem content in no way inhibits its solution; in some cases, in fact, it may assist it.

Mathematics in Tribal contexts cannot be said to operate in such a contextual vacuum. All of the instances of Tribal, pre-state, or nonwestern mathematical systems explored in the cross-cultural analysis evidenced close connections to functional or practical tasks. In Ute language, much as in other languages, a person does not "count", a person "counts something". Hence the frequently encountered presence of different number-words, each to be employed only when particular items are being enumerated.

Carried over into the school and classroom, the implication is clear. If a student's Tribal mathematics background learning has taught him to think of mathematical process only in terms of *other* facets of daily experience, math learning within the school (from the student's point of view at least) might also be expected to operate in terms of a similar kind of situational holism. The implication of this observation for curriculum design is apparent. More significantly for present purposes, however, is the implication of the observation for "math avoidance" scholarship. We suggest, much as was noted in the opening comments of this essay, that previous attempts to interpret the mathematics attainment of Indian students have consistently overlooked the holistic nature of Indian math and Indian student math performance. The search for the conditions which create problems in Indian student math learning had become, in most cases, a search for math-specific variables. Such compartmentalization of topic and content violates the very essence of the holistic organization of all Tribal societies. Whether the subject-by-subject compartmentalization of formal, scientific research can *ever* be brought in line with the intellectual holism prized by Tribal societies is a topic for continuing debate. Whether researchers should take pains to design research agendas which will not stand at variance with the very conditions they seek to describe is another matter entirely.

What are the practical implications of these findings for math instruction and Ute student education?

Two specific recommendations need to be brought forward at this time.

1. *The need for increased staff knowledge about Tribal culture and increased parental understanding of the "truth" about schooling*. Both ideas go together; the distance between home and school evidenced at both sites needs to be addressed from *both* ends. Ideally, Tribal government can play a critical role in mediating the information "flow" to both parties. And they should. It is unrealistic to expect that school staff or parents will be able to develop common educational goals and then work collectively to implement them, if the foundation of understanding out of which those goals can be developed has not first been created. Chapters Five and Six speak directly to the urgency of this issue.

2. *Questions of classroom management*. Interests in remediating Indian student math problems runs high within most reservation communities and on-reservation schools. And there have been numerous strategies developed and marketed in recent years in response to those needs and those interests.

The findings of this project make it clear that addition of a native language mathematics component to the school curriculum, introduction of computer facilities or hand-held calculators into the classroom, purchase of materials to make abstract concepts more "tangible", and the like may be useful additions to the students' educational experiences at both sites. Such innovations, however, attractive they initially may seem, *will not* necessarily address what emerges as fundamental issues in math instruction as it occurs within these classrooms. They will do little, for example, to help bring Ute students' orientation toward self-dependence into closer harmony with the teacher's style of classroom management and with the friction which emerges when self-dependence and management style coincide.

We are not recommending that the whole of the math curriculum at TES or OTS be revamped to acknowledge the Indian background and Indian interest of the students. School-math contains western-oriented cultural concepts and has to be mastered in terms of its western conceptual orientation. There is a way to draw on the skills, interests and attitudes which the student already possesses, and then to use those skills, interests and attitudes as foundation for developing student mastery over the more western oriented concepts expected by the school program. This can happen only after the school becomes fully aware of the skills, interests and attitudes which the Indian students are bringing into the classroom. And to the extent that further studies of Indian Math Avoidance can help us better understand those skills, interests and attitudes, further studies of Indian math avoidance will clearly be in the best interests of the Tribes.

UTE INDIAN TRIBE

COMPREHENSIVE NEEDS ASSESSMENT

Prepared By

Ute Tribe Education Division
Fort Duchesne, Utah

1982

INTRODUCTION

This study was prompted by President Reagan and the U.S. Congress's efforts to reduce federal spending for federally financed programs. Since many of the programs and services under the education division are federally financed, it was believed, as a precautionary measure, that a re-evaluation of all education programs was necessary to determine which programs are the most important and which programs are of a lesser priority as viewed by the Ute tribal community. The intent here is to continue these programs which are deemed significant to the educational advancement and the Ute People, while eliminating those programs which are of a lesser priority, if necessary.

Further, one of the primary duties of the education division head is program planning and development. This study is viewed as a means of forecasting future program policy and program direction. In short, the findings of this study will be used in the development of short and long range plans which will indicate where and how the Ute Indian Tribe should invest its funds for educational purposes.

SURVEY POPULATION

A total of 43 people participated in this survey. Six of the 43 questionnaires obtained were incomplete. However, some data was obtained from these questionnaires where applicable. The survey was administered to people at three separate community meetings in three major Indian communities on the reservation: Fort Duchesne/Indian Bench (combined) a total of 28 samples; Myton 7 samples and Randlett 8 samples. These communities actively represent four of the five major Indian communities on the reservation.

The basis for sampling people at the community meetings is simply that this is where the interest and concern is. The people who attend community meetings are more motivated and concerned about tribal affairs, programs and services, in general. Random sample surveys have been conducted previously, and the findings and deficient level of information obtained, indicated that many of the people, approximately one third, were not aware of the issues and did not establish opinions relative to the issues in question. Another reason for sampling people at community meetings is that it is the accepted or adopted mode of obtaining tribal sanction by the current governing body, the Tribal Business Committee.

SURVEY QUESTIONNAIRE

The survey questionnaire was presented in eight (8) parts: 1) Pre-School; 2) Elementary; 3) Secondary; 4) Post High; 5) Parent; 6) Categories; 7) Questions; and 8) Comments. Refer to the attached sample of the questionnaire in the appendix. Under the categories of Pre-School, Elementary, Secondary, Post High and Parent, there were several programs or services indicated. For example, under the Pre-School category, there were six (6) programs or services: 1) health; 2) special education; 3) nutrition; 4) education; 5) parent involvement; and 6) day care. Under the Secondary category, there were ten (10) categories: 1) parent involvement counselors; 2) TESL; 3) Ute language; 4) human relations training; 5) Indian teachers; 6) tutoring; 7) attendance counselors; 8) youth leadership training; 9) alternative high school and 10) counseling.

Survey participants were asked to prioritize each of the programs or services under each category. For example, under the Pre-School category, the survey participants would rank each of the programs or services from 1 to 6 in the order of importance, 1 representing the most important program or service and 6 representing the least important program or service. Under the secondary category, the survey participant would rank the programs or services from 1 to 10, in the same manner. Ranking of the programs and services under the first five (5) categories, completed the first five (5) parts of this survey.

Part six (6) of this survey consisted of ranking all of the above five categories in the order of importance. For example, if a survey participant believed that Pre-School was more important than Elementary, he or she would rank it number one and rank Elementary number two or some other ranking accordingly.

Part seven (7) of this survey involved answering a set of eleven questions concerning the education of Ute children. The survey participants were asked to circle one of the five number, ranking from 1 to 5; with 1 meaning that the survey participant strongly agreed with the question; 2 meaning they simply agreed, 3 meaning they were not certain, 4 meaning they did not agree, and 5 meaning that they strongly disagreed. Refer to the table below.

The final part of the survey, part eight (8), was provided for the participants to make written comments in response to the questions, "Why do you think Indian children have difficulty learning?" A space was also provided for additional comments to be made about education by the survey participant.

RANGE FOR QUESTIONS

-.60	1	1.59	Strongly Agree
1.60	2	2.59	Agree
2.60	3	3.59	Not Sure
3.60	4	4.59	Disagree
4.60	5	5.60	Strongly Disagree

CONCLUSION

When I first began my education career with the Ute Indian Tribe in 1973, there were several questions I needed to know in order to plan and develop programs which would be beneficial to the tribe. I did not know how to go about obtaining this information. I, as others before me, was too quick to respond and provide services according to my own biases. Unfortunantely, it was not until now that I have begun to seek answers to these questions. First, I had always suspected that many of our people depended too much upon the Tribal government and the Federal government for services and their general welfare, and I believed that this attitude had a negative effect upon their attitude towards education, an attitude which indicated that education was not essential because the Ute Tribe and the Federal Government was responsible for their welfare. The results and findings of this study prove that I was wrong. The findings of this study indicate that a "majority" of the people in the communities do "not" have this attitude and they realize their responsibility in determining their future and their general welfare.

Next, it was my belief that most of the school age Ute children, their parents included, were suffering from low self-esteem in the home. Wrong again. The results of this study indicate that a "majority" of the Ute parents and students experience "high self-esteem" in the home. Most parents and people in the communities, in general, feel good about themselves and their children. The parents also expect alot of their children, especially that they do well in school.

Next, I said if the families and children have a happy familial life and positive influences exist in the home, what happens when these same students enter school? What happens to their self-concept? Yes, this study "did" verify that there was an implication here. It did not answer why, but it did reveal a problem in this area. The study indicated that there was a definite separation or incongruence between the home and the school. The study also revealed there was a general lack of understanding or misunderstanding about the difficult roles of the student, parent, school (teachers and administrators) and the tribal education division. The study pointed to the need for me and my staff to make the roles clear and explicit to the people in the Ute communities.

My past experience in the public school system also indicated that racial prejudice and discrimination "did" exist in the system, especially at the secondary level, but it was "subtle" or "indirect - not open or flagrant." The survey indicated that most of the members of the communities surveyed were "not sure" about this statement. Statements made in Part VIII - Comments of this study, however, revealed some cases of discrimination and suggest that there have been isolated incidences of discrimination in the schools. In short, if racial prejudice and discrimination does exist in the public school system, it is of a subtle nature. On the other hand, it may not exist at all. The results of this study thus warrant further investigation into this matter, especially at the secondary level.

The Ute Tribe Head Start Program has been operating since 1961. I needed to know how important this program was in relation to the other programs and services under the education division. I learned that the Head Start Program is "very important" to the Ute communities - it was ranked second in priority to the elementary grades. I also learned that it is viewed primarily as an educational program and its most important services are: 1) education; 2) parent involvement; and 3) health services. The fact that "parent involvement" was considered one of its most important services is encouraging to me and of great tribute to the program personnel and the Ute people, in general.

Most importantly, I needed to know what programs and services are viewed as most beneficial to Ute students and at what grade level should these programs be implemented? I learned from this study that the most important grade level for supplemental program/services intervention was the elementary grade levels. I also learned that at this level counseling and tutoring are viewed as the two most important program services for the elementary students. Further, I surmised that the Ute people are basically satisfied with the instructional programs in the public schools at the elementary level.

I also learned that the communities also consider the "Bilingual/ Bicultural Program" very important for Ute students at both the elementary and secondary levels. In effect, the communities view Ute language and knowledge about the Ute culture as an integral part of the educational process on behalf of Ute children.

At the secondary (high school) level, I learned that parents need assistance in providing support and counseling to their students in both attendance and performance in school. I also learned that the communities recommend that the students receive training in human relations and other forms of counseling and emotional support at this grade level. As mentioned above, the Ute communities desire that Ute high school students receive instruction in the Ute language, history and Ute culture. The Ute communities also see the importance of Ute teachers in the secondary schools. The need for tutorial services is also recommended at this level, but not as a top priority as with the elementary level.

The results of this study confirmed, as I had suspected, that Ute students were encountering social and academic difficulties at the secondary (high school) level. I learned from this study, however, that the communities generally do not consider these problems serious enough to warrant the establishment of an alternative high school. Yet in Part VIII - Comments of this study, it is clear that some community members are supportive of an alternative, possibly tribal high school program. I thus, learned that this is a critical issue, at this time, and it warrants further investigation.

It is this last area, the secondary level, that I have choosen to focus my attention upon, and I intend to present this issue for further discussion in the communities, henceforth. In considering the above mentioned studies by Dr. William Leap, American University and Dr. Tindall, University of California, Berkley, there is a reason to believe that rather than a total tribal school system, attention should be given to the establishment of a tribal high school program.

In closing, let it be understood that if the day comes when the Ute Indian Tribe is forced to reduce programs/services, and this day may come soon, tribal education planning personnel will have some data to fall back upon in determining which programs/services should be eliminated and which programs should be expanded, in meeting the future educational needs of the Ute Indian Tribe.

Final Comment:

The same form of separation between home and school as revealed in the 1982 educational needs assessment is also a significant finding of the Math Avoidance Study which makes reference to high semantic space between the self -vs- math classes, math classes -vs- tribe's way of life; and family -vs- teachers. Although the latter distinctions are referred to in terms of linguistic and semantic forms of reference with regard to math and science learning, the existence of the similar forms of separation serves to confirm or support the findings of the 1982 Needs Survey.

A FEASIBILITY STUDY
OF THE PROPOSED VOCATIONAL EDUCATION CENTER
NORTHERN UTE TRIBE

Research, Education and
Development Specialists

Salt Lake City, Utah

This third component of the feasibility study investigated the ways Ute people themselves feel about a vocational center and program run by their tribe. It is based upon a survey of 41 tribal members selected to meet demographic criterion of representativeness in order to ensure that all possible differences in perspective would be captured. Utilizing the technique of networking in order to obtain interviewees who meet the criteria of appropriate age, band, sex, town and employment status, both quantifiable and subjective information was obtained.

The quantifiable results of this research indicate several critical factors which bear upon the feasibility of the proposed project. In particular these results support the position that:

1. Ute people are seriously underemployed.
2. Ute people have not been successful in the public schools.
3. Existing vocational education facilities in the region do not meet the needs of Ute people.

Further, the results of this survey indicate:

1. Widespread popular support for a Ute Tribal Vocational Education Center/Program.
2. Widespread support for the use of existing tribal facilities to house a vocational training program.

Additional information bearing upon the feasibility of the proposed vocational training center was obtained as a result of the additional qualitative aspects of the questionnaire. In particular, many people said that while job training within the tribe was a good idea, the nature and quality of instruction for the program would be crucial to any future success or failure. In particular, people felt that remedial language and math would be necessary and must be provided in a non-ethnocentric and jobs related fashion in order to overcome past shortcomings and appropriately train people for future work.

Further interviewees reflected significant uncertainty about the potential for off-reservation, local area jobs for Indians. It was suggested that the tribe itself would have the capability to employ people in meaningful ways if the administration of the tribe were to work in conjunction with vocational education in order to meet the tribe's need for employees.

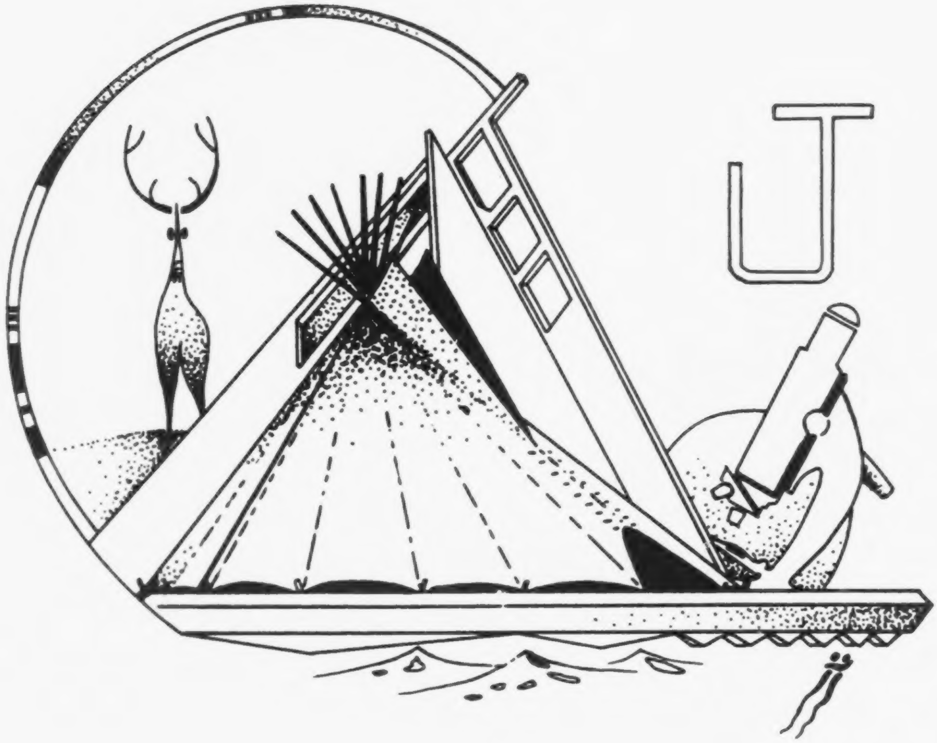
Conclusions

The conclusions to be drawn from this research are both general and specific. In general, it seems clear that a vocational training program run by the Northern Ute Tribe would have a maximal chance for success and is badly needed by many of the tribal members. In order for this program to fully meet existing needs, attention must be paid to several specific factors. These factors are:

1. The administration of the Northern Ute Tribe must be committed to providing meaningful jobs for program graduates.
2. Basic remedial education must be an internal part of this program if it is to succeed.
3. Instructors must be hired, in part, on the basis of their ability to work with Indian people non-ethnocentrically.
4. Preserving the environment at Uintah-Ouray should be a component of natural resource using training in this program.

If attention is paid to these factors, there seems to be little in the way of a successful job training program at Uintah-Ouray.

VII SHORTRANGE AND LONGRANGE RECOMMENDATIONS



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SUMMARY OF FACTS

1. Most supplemental Indian education projects eg. Head Start, Title IV, Johnson O'Malley have been geared at Ute Indian school children (ages 2 to 18) over the past 10 to 20 year period.
2. There have been no significant gains in average academic achievement scores for Ute Indian school children over the past 30 year period (1950 to 1980).
3. Ute Indian students usually average 2 to 4 years behind Non-Indian students in average academic achievement.
4. The drop out rates for Ute Indian high school students have been extremely high. Only 25% of Ute high school students graduate from high school as scheduled. A majority (75%) of the Ute students fail to graduate, as scheduled. The year to year drop out rate is 32%.
5. Since 1974, more students have graduated from government operated boarding high schools (86) than the local Union High School (71).
6. There is a correlation between the yearly high school drop out rate (32%), the higher education (college) drop out rate (33%) and vocational training drop out rate (40%) over a ten year period 1973 to 1983.
7. There has been a gradual, but significant decline in Ute language fluency among Ute school aged students since 1951.
8. There appears to be an incongruence in the degree of happiness and positive self-concept of Ute high school students between home and school environment. Ute high school students are less happy and think less of themselves in the high school environment.
9. The Ute Tribe Adult Basic Education Program is experiencing a trend of increased enrollment (130), active participation, verified by

a significant increase in GED completions (32) during the past 1982-1983 year.

10. The unemployment rate (54%) on the Uintah and Ouray Reservation is extremely high while the percentage of skilled labor is very low. There appears to be a correlation here between the excessive school drop out rate and high unemployment in the Ute Tribe.
11. There exists a trend toward major funding reductions on the part of both the Ute tribal and Federal government.

SOME ASSUMPTIONS GLEANED FROM FACTS

1. The public school system has failed to educate Ute Indian people.
2. A majority of Ute school age students, their parents invluded, lack basic skills or are deficient in the basic skills: reading, language and math.
3. There appears to be a cycle of failure in school perpetuated by a majority of Ute parents, especially young parents (ages 18 to 35).
4. With the exception of the adult basic education program, there have not been enough services directed at the adult population; especially young parents (ages 18 to 35). Of the post high services offered to this group, high drop out rate continues to plague this group. Hence, these programs have not been effective nor comprehensive enough to fulfill the need or demonstrate widescale success.
5. Deterioration of the Ute culture and Ute traditions is occurring at an alarming rate.

6. The Ute Tribe and Federal Government will not be able to provide the necessary job market demand for Ute tribal members in the immediate future.

CONCLUSIONS

1. In view of the perpetuated failure of the public school system to educate Ute people, it will be necessary to re-educate the adult population, especially the young adult population (ages 18 to 35). There are many reasons which justify this approach:
    - A. The Ute Tribe does not control the school system and cannot immediately influence major reform of the school system.
    - B. Members of the Ute Tribe do not comprise a large enough voting population to influence school policy.
    - C. Establishment of a tribal school system to serve all grade levels is too costly at this time.
    - D. Children will not develop strong healthy self-concepts and feel good about themselves until their parents do the same. Parents are the strongest influence for Ute children.
    - E. Parents of Indian children who have had a negative experience in the public school system tend to instill this negative attitude in their children, attitudes which contribute to high absenteeism, low achievement, high drop out, fighting and other disruptive behavior. All of these symptoms are immediately interpreted by the Non-Indian community and public school system to mean failure on the part of the Ute students and Ute parents in obtaining equal education opportunity.

In short, we cannot immediately change the school system, but we can influence the negative reaction to the system on the part of Ute children and their parents.

F. Ute children who have strong and healthy self-concepts will be better prepared to deal with school related problems because they will enjoy the emotional support of their parents.

G. Indian parents who feel good about themselves will eventually feel strong enough to advocate for their student's right to a quality education and even take legal action against the school system for injustices if necessary.

H. Greater Ute parent awareness of student and parent rights and responsibilities will eventually influence major reform of the public school system in the future. The public school system will become more responsive to the needs of Indian children through rigorous enforcement and parental advocacy of Indian parents joined with Non-Indian parents, as well, to improve the school programs.

2. Adult education services need to be expanded to include vocational skills training which will result in immediate job placement into the local job market. In order to be effective in this endeavor, heavy emphasis must be placed upon remediation of basic skill areas to ensure that each participant is prepared to pursue advanced or specialized training.

3. Tribal education programs must continue to be refined and re-designed based upon internal and external program evaluation. The ultimate goal for these programs should be to demonstrate a measurable impact in higher student achievement and a reduced drop out rate among Ute

students without diminishing appreciation and practices of the Ute culture.

4. It appears that the Ute Indian Tribe must initiate action to establish a tribally operated post-high institution, preferably a vocational school program which would focus upon re-educating the adult population, especially young adults (ages 18 to 35). The primary intent, of course, is not only to upgrade the job skills level of the adult population, but to eventually promote greater parental support of Indian children in school. Hence, the vocational training program will become a comprehensive approach to improving both the educational advancement of the Ute people and the quality of life on the Uintah and Ouray Reservation. In order to be effective in this endeavor, Ute Tribe education personnel and economic development personnel must join together in forecasting the job market demands in the Uintah Basin and plan/develop educational programs which will prepare tribal members for these opportunities.

5. Ultimately, the Ute Indian Tribe must invest in the establishment of a tribal community college program which is specially designed to provide professional training (including high technology programs) which are compatible or serve to build upon the values and traditions (holistic aspects) of the Ute people. For example, training in environmental preservation studies needs to be emphasized over mining technology because the Ute culture is simply more reflective of environmental considerations. It is only through this kind of an educational approach can Ute values and ideals (honesty and integrity) be preserved as Ute people strive to adapt to and benefit from the dominant Anglo culture.

Education Division

Indepth program planning and educational research pertaining to the Ute Indian Tribe has already been initiated as evidenced by the availability of this document. Evaluation and refinement of program services has also been initiated over the past three years (1980-83) as evidenced by data reflective in this document. Never-the-less, a significant amount of research and planning is necessary in order to demonstrate actual impact upon the educational achievement of Ute school children and educational attainment of Ute people, over the long run.

Consequently, there is much work remaining to be carried out to ensure that education programs continue to be innovative and that effective services are provided with the available financial and physical resources available to and from the Ute Indian Tribe. The following are some recommended action steps and guidelines for future education program management under the Tribal Education Division:

1. It will be necessary to revise current policies under the Ute Tribal Personnel Manuel to allow for teaching personnel to be granted full-time permanent status for employment periods for 9 to 10 months. The purpose for this policy change is that under the present policy, these teaching personnel are classified part-time/temporary and they are therefore denied employee fringe benefits. This revision is considered necessary on the basis that the authors of the manuel (Civil Service Commission) failed to foresee the growing presence of education/ teacher positions within the employment of the Ute Indian Tribe. The primary basis for this policy change is to enable savings to be derived by reducing the length of employment for appropriate education personnel from twelve months to ten months, thus

reducing personnel costs accordingly.

2. In view of findings in the area of vocational education and the availability of funding opportunities under the Federal Government, education division personnel should consider joint education and tribal resource development planning which will lead to the development of a (three year multi-year) vocational training project to serve young adults (ages 18 and above). The primary purpose and intent of this project is to re-educate and train the young adult population as a means to take advantage of increased energy related job opportunities in the private sector, as forecasted in the immediate future; and to serve as a comprehensive approach to improved parental advocacy and student performance in the public school system, in the years to come. Involvement of the Ute communities in developing this project is also strongly advised.

3. In recognition of the above, it will be necessary to conduct an indepth inventory of tribal building facilities which may be renovated to serve as future vocational and/or community college facilities, including expansion or improved facilities for the Tribal Head Start Project. Much of this work could be executed in cooperation with the IHS Phoenix Area Building Inspector and BIA Plant Management.

4. Amid current educational data in this document, there remains to be several unanswered questions regarding non-achievement of Ute children in the public school system:

   A) As alluded to earlier in this document, a study as to the reasons behind the high drop out rate at the high school and post-high school level is necessary to confirm stated speculation.

B) As brought out by the 1982 Comprehensive Needs Assessment, a study to determine the actual existence of racial discrimination in the school serving Ute Indian students, especially at the high school level, is strongly recommended.

C) As tated in the Ute language section of this document, continued research in documenting the longitudinal effectiveness of the bilingual program education (Ute language instruction) is needed to confirm current findings.

5. As with other Indian tribes, throughout the nation, it has become necessary to develop education laws, ordinances and statutes which will guarantee equal educational opportunities (rights and responsibilities) for Ute Indian children, within or without the public school system. Education Division personnel are advised to establish an "Education Code" which would be all encompassing and bring recognition to the sovereign powers of the Ute Indian Tribe and its trust agreement with the United States Government. The initial work towards completion of this document is made possible by the existence of this tribal education plan.

6. It is obvious by review of the evidence presented in this document that tribal representation in the operation of public schools serving Ute children will never be fully realized under the present school district boundaries and its resultant distribution of Indian voters to Non-Indian voters in the local area. In order for effective representation to even possibly be realized, it will be necessary for re-distributing or new school district boundaries to be created which would give equal voting power to the Ute tribal membership in public school affairs. This action may involve the creation of a new school district which would encompass most of the reservation area located

on the west-side of Uintah County or the area directly at mid-point between these two counties. The goal here is not to create an Indian voting majority. The intent is to establish greater equity and/or equinity and fairness between the Indian and Non-Indian voters with regard to education policy affecting Ute Indian children attending schools in the local area. In either case, the move will require full tribal community support as such action must be approved by the Utah State Legislature.

7. If the Ute Tribal Community College is to become a reality, as recommended in this document, it will be necessary to plan for the development of a charter, election of a board and provision for other developments at the policy level. Greater involvement in community planning and program development will also have to be initiated 2-3 years prior to the actual establishment of this project.
8. It will be necessary for the Education Division Head to inform parents and the Ute communities, in particular, of the authority granted to Indian tribes under Part A section 1101(d), of P.L. 95-561, the Education Amendments Act. This law gives tribal governing bodies political leverage to demand improved educational opportunities for Indian children attending schools receiving federal funds authorized under P.L. 874, the Impact Aid Act. The local public school districts may argue that these funds do not finance the total costs of educating Indian children. They will argue that the Ute Tribe may be required to finance the balance of these costs or be denied access to public schools accordingly.

Never-the-less, the provision of law is clear. . . a tribe may choose to have the Bureau of Indian Affairs provide for the education of Indian children if the public school program is not meeting the needs of the students.

ADULT BASIC EDUCATION PROGRAM

The Adult Basic Education Program has been operating since 1974, primarily with federal funds under the U.S. Department of Education - Office of Indian Education, Title IV, Part C of the Indian Education Act. Recruitment and motivation of adult participants has always been a problem ever since this program's inception. Initially, the ABE Program featured EDL - Education Development Laboratory instructional programs which emphasized individualized instruction using audio-visual aides. Low enrollment and poor attendance resulted in the expansion of the program to include arts and crafts, silversmithing, lifecoping skills and other high interest kinds of activities. The program was highly advertised at this time. Still the program continued to experience low enrollment and poor attendance.

In 1978, the Office of Indian Education Personnel announced that the U.S. Congress was placing more emphasis upon GED or General Education Development certification on the part of future Indian adult education projects receiving assistance under the Office of Education. It was also announced at this time that "life coping skills" would not be regarded as an approved program activity under the DOE.

Consequently, during the last three years (1979-1983), the ABE Program has focused upon GED completions. Our objective has been to provide for 30 GED completions each year or a total of 90 GED's at the end of the grant period, June 30, 1983. To date, 88 people have obtained their GED's under the ABE Program: 11 during the first year; 14 during the second year and 31 during the last year. The last year makes the first time in the nine year history of the program that it has accomplished, in fact surpassed its primary objective.

It has been determined that one of the primary reasons it has been difficult to recruit and retain adult education learners in the program is because of the negative social stigma attached at adult education as being a program for failure students or high school drop outs. It has been observed that many adult learners have poor self-esteem and many adults are insecure about themselves and are threatened very easily. The school systems have programmed these individuals to think of themselves as failures, incapable of learning and succeding in life. At one point during the operation of this program, the adults complained about having to be in the same classroom with high school students, and this arrangement was threatening to the adult learners. We then arranged to separate the high school students from the adults by placing them in separate classrooms. In view of the limited classroom space available to all of the program participants, this move had a very minimal effect upon encouraging more adult learners to remain in the program. At one point, we even discussed the elimination of services for high school students. However, it was determined that this action would create an extreme hardship upon these students as alternative facilities are nonexistent.

In 1976, the Ute Tribal Personnel Manuel was approved by the Tribal Business Committee. One provision of the manuel authorized released time for tribal employees for education, training and self-improvement. Initially, this policy prompted increased enrollment and attendance on the part of many tribal employees. However, eventually the attendance tapered off and in 1978, this policy was removed from the personnel manuel. On January 3, 1983, the release time policy was re-enacted to allow up to four hous per day for two days of the week. Never-the-less, significant increases in attendance and completions is not evident at this time.

It is believed that one of the other primary reasons, Ute adults have not taken advantage of the ABE Program is that the employment standards within the Ute Tribal Organization have been relaxed over the past four to six years and high school completion and/or GED certificates are not being required as a minimum qualification, as previous to this time. The consequence of lower employment standards will undoubtedly result in lower performance standards and gradual incompetency within the Ute Tribal Organization if this trend is not reversed in the immediate future.

Further, the low competency and skill level of tribal members, seeking employment off the reservation, will be unsuccessful in the long run. The increased number of unskilled labor will eventually place an uncompromising burden upon the Ute Tribal Government if increased attention is not given to this growing problem.

Never-the-less, it is important to note that there is, in fact, an emerging trend among the general Ute adult population towards increased interest, enrollment and actual completion of the GED requirement as evidenced by the increased number of GED completions and the increased number of active GED enrollees over the past year.

Recommendations

1. Provide individualized and group counseling services, preferably human relations training, to adult education learners as an initial phase of the program (entrance level as a means of helping adult learners overcome many of their fears associated with adult education). Human relations training will re-program the adult learners to think better of themselves, upgrade their confidence as well as their self-esteem and teach them problem solving techniques which will always be useful to them. These services

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are essential because, in actuality, it is the adult learner who pays the price by having less opportunities and lower paying employment opportunities, and if the adult learners are going to allow "what others think and say" to stop them from completing their education; then they will continue to pay the price. It simply does not make sense for these adult learners to keep putting themselves down or blaming themselves for something that was probably beyond their control. The Ute Indian Tribe has a responsibility to these adult tribal members too. The question is "Do we have the integrity to extend a hand to these people and give them another chance at success and a better life for themselves and their families?"

2. Insure that adequate classroom space and modern facilities are made available for this program which will attract more participants and allow them to feel comfortable in their surroundings.
3. Annual summative evaluation reports prepared by Sundown Consultants, Inc. point to the need for more group instruction. "The individual studying by the trainees has not produced the desired number of graduates, therefore group studying procedures should be implemented by the staff." "All of the staff should teach these ABE classes and using group or individual methods of teaching. Therefore, more classes could be offered if the entire staff was involved with the teaching of the classes."
4. Place greater emphasis upon improving basic skills/pre-vocational/pre-college abilities, especially the adoption and implementation of an effective reading program such as the Telic Reader Program.

Stronger instructional programs in mathematics and language/language arts areas are also strongly advised.

5. Consider utilization of computer programs, eg. Apple System, as a supplementary instructional program for individualized tutoring and basic skills mastery.
6. It will be necessary to eventually integrate adult basic education program into the tribal community college or vocational school to elevate its status and eliminate the social stigma commonly associated with adult education. This will encourage more participation on the part of the adult tribal membership.

ADULT VOCATIONAL TRAINING (EMPLOYMENT ASSISTANCE PROGRAM)

The Ute Tribe Adult Vocational Training Program has progressed exceptionally well under tribal management over the past two years (1981 to 1983). The completion rate for the trainees under this program has increased dramatically while the previous high drop out rate has been reduced significantly - see page 91. The key factor in the improved performance of this program lies with its emphasis upon career counseling, testing and follow-up counseling services. Trainees under this program are required to take both an occupational interest test as well as an aptitude test. Data from these tests are used solely to provide information to prospective trainees to help them choose an appropriate career or field, rather than for admission and eligibility determinations. Upon determining a career and entering a course of study, trainees progress is monitored monthly with periodic (quarterly) and follow-up counseling sessions during and upon completion of the training program.

The most significant problem confronting this program is the inadequate and, sometimes, uncertain funding level for this program. It is believed that funding committments must be made to this program which will allow it to expand its services and train an ever increasing number of applicants. If possible, funding for this program needs to be combined with other similar or related training programs, such as the CETA - Comprehensive Employment and Training Act Program. By combining these two programs into one training and job placement program, a sufficient funding level will ensure adequate training and job placement services to meet the ever increasing demand for these services.

In addition to funding limitations, it has become necessary for this program to prioritize the kinds of training offered under this program. In view of the national economy and the economic activities occurring in the Uintah Basin, it has become necessary to limit training opportunities only to those areas where there is a viable job market or training which will result in immediate job placement upon completion of the training program. With the projected increase in energy development activities (synfuel in particular), it will become increasingly important to steer prospective trainees into training programs which will prepare them for energy-related job opportunities, eg. road and plant construction, petroleum technology, diesel mechanics/operator and other energy related fields.

RECOMMENDATIONS:

1. Continue to refine career counseling, testing and follow-up services. Consider career counseling services to include field trips, temporary on the job placement and other hands-on and exploratory experiences for prospective trainees.

2. To promote cost effective measures and ensure adequate funding to meet the future training and employment needs of the Ute people, it is recommended that the CETA - Comprehensive Employment and Training Act Program, soon to be referred to as the Jobs Training Partnership Act, be combined with the AVT Program.

The current national trend of the CETA Program is to emphasize training services rather than public service employment. At the same time, the trend in the AVT Program is to emphasize job placement or "direct employment services", as it is called. If these two programs were combined, one program could focus solely upon career counseling and training while the other program could focus upon employment placement and follow-up counseling. It is believed that this arrangement would ensure prompt and appropriate (matching skills with jobs) job placement immediately following completion of a training program for tribal members. Improved job placement, according to skill levels, will increase employee morale and job satisfaction, all of which will contribute to a more effective tribal organization.

In view of the outstanding performance and training record (pages 93-96) of the AVT Program it is advised that the CETA Program be placed under the management of the AVT Director. This program should remain under the tribal education division on the basis of its past management record and because both of these programs are vocational education related programs.

Combining these two programs is recommended for the following reasons:

1. The AVT and CETA Programs offer the same or similar services.
2. Both of these programs are currently operating at reduced funding levels.
3. Combining these two programs under one management will reduce administrative costs and result in savings which can be re-programmed for direct services to the program recipients.
4. Coordination between these two programs is currently non-existent since the CETA Program is operated under another division, Division of Employment Assistance. Operation of these two programs under one office will result in improved program services and program performance.
5. Coordination of these two programs will require one program to emphasize training services while the other concentrates upon job placement (direct employment) services. This arrangement will result in prompt and effective job placement services. Emphasis upon matching skills with job requirements/duties will result in happier, more productive employees.

3. It will be necessary to emphasize training in energy-development related areas and other careers which will result in immediate job

placement. Prospective trainees, having related potential, should be steered into energy related training programs which would prepare them for jobs in areas, such as: road and plant construction, petroleum technology, diesel mechanics/operator and other related areas.

4. If in the future, a tribal vocational school is established it will be necessary for the AVT Program to become an integral part of the vocational school program, possibly assuming career counseling and guidance services; while at the same time maintaining its autonomy. The basis for this position is that the AVT Program provides financial assistance for trainees pursuing training in courses which are not available in the local area. It is believed that there will always be a need for financial assistance for trainees desiring training in a specialized course, not available in the local area.

Early Childhood

The Ute Indian Tribe has operated an early childhood program since 1961. Since 1966, the Ute Tribe Head Start Program has operated with federal funding assistance. In retrospect, although this program has not contributed to significant achievement gains on the part of Ute children, especially in the later grade levels. It has, never-the-less, served as an excellent transitional program for children entering the public school system. . In fact, close examination of the standrdized achievement scores indicate that Ute children entering the public school system are approximately equivalent to the Non-Indian students in average academic achievement at the first grade level. Refer to the CAT Comparisons, pages 62-68. By the time these students enter the tenth grade, the Indian students are three to four years behind their Non-Indian peers in average academic achievement comparisons. It can, therefore, be said that the Ute Tribe Head Start Program is effective in preparing the Ute children to enter the public school system. However, there exists an apparent lack of follow-through on the part of the public schools to build upon the skills acquired at the pre-school level. There also may be a failure on the part of the Head Start Project to emphasize follow-through and advocacy on the part of Indian parents to demand improved educational advancement in the later grade levels.

The 1982 Comprehensive Needs Assessment revealed that the top two priority components in the Ute Tribe Head Start Program are: 1) education and 2) parent involvement. The fact that "parent involvement" was given such high regard is indicative that the Ute communities have a thorough understanding of the parental component and its emphasis under this program.

To further complicate this matter, the Uintah School District has presently been discussing the possible elimination of the kindergarten program in the schools throughout the district. This policy change would have significant impact upon the service population and service design of the Head Start Program if, for example, the Head Start Program chooses to absorb the kindergarten program into its program. In 1981, the Head Start Program opened two kindergarten classrooms as part of the program on an experimental basis. Evaluation of the kindergarten program after two years indicate that this program has been extremely successful.

One of the strengths of the Ute Tribe Head Start Program has been the CDA - Career Development Associates Component. Under this component, training is offered for teachers and parents towards acquisition of Associates Degrees in Early Childhood Development through the extension program of the Utah State University. To date, 12 head teachers under the program have acquired this credential. Of the 12, a total of 4 are tribal members. To date, no Indian parents have completed this program. The need for more tribal members to take advantage and complete the training opportunities afforded under this program is clearly evident.

It is also important to note that there has been a significant increase in the tuition credit fee for courses provided under the USU Extension Services Program. This increase represents a change from charging on a per course basis to a charge per credit hour tuition fee. For the 1983-84 school year, this represents an increased cost from $4,500 to $10,500 for CDA training.

The Tribal Head Start Program has made excellent use of the various buildings and facilities available in four major Indian communities. The location of these centers in the community has served to encourage community-based activities in the community. While this program, in cooperation with the Tribal Maintenance Department, has managed to keep these buildings operational and meet federal safety requirements facilities breakdown and repair has been an ongoing problem. It is forseeable that modern, new facilities may be needed in the future, especially if any expansion of this program is anticipated. Facilities which will accommodate community based social and organization activities will also be of great value to this program as well as the greater community.

Although, the Tribal Head Start Program has emphasized Indian cultural studies on behalf of the children in the program, major emphasis has not been observed to provide Ute culturally related instruction as an integral part of the regular instructional program. In view of recent developments concerning the Ute language and establishment of the Ute Language and Culture Committee, it is evident that future policy will require the Head Start Project to provide Ute language and culture instruction as a more intricate part of the overall program.

Although the Head Start Programs have recently received continued funding committment by the Reagan Administration, the fact that it is federally funded and appropriations are made on an annual basis, still makes it vulnerable to political instability. In short, the continuation of this program is still at the discretion of the U.S. Congress. Therefore, eventual committment of the Ute Tribal Business Committee is essential to the future stability and effectiveness of this program.

Short Range Recommendations

1. Emphasize greater follow-through on the part of parents to ensure that parents continue to participate in school related activities for Ute children entering the public school system, especially in the area of school responsibility and accountability to provide quality educational services to former Head Start children. Parent effectiveness training, child development courses and workshops on student/parent rights and responsibilities will be extremely beneficial here. Also better coordination with the public school administration, PTA, and other school personnel is essential. Improved coordination with parent coordinators or parent involvement counselors and other programs under the education division is also strongly advised.
2. Provide closer supervision and guidance to the parent committees. At present, there is not enough guidance being provided to the parent committees under the Head Start Program. Parents need to learn organizational skills, such as: Constitution and By-Laws development; parliamentary procedures; fund raising techniques; rights/powers of parents and community organization skills. The Head Start Parent Coordinator should be directed to carry out a highly structured and well planned parent training program which is geared at giving parents the knowledge and skills necessary to demand accountability on the part of not only the Head Start Program, but the public school system as well.
3. Require all head teachers to complete and obtain CDA - Child Development Associates Degrees by the end of 1984 and, thereafter, require all head teachers to possess CDA credentials prior to appointment.

4. Encourage more parents to participate in CDA training opportunities through improved recruitment and follow-up techniques. Recruitment through presentations at the community meetings will be helpful here. Also, better utilization of the "release time" policy in the Tribal Personnel Manuel would be helpful.
5. Funding sources should be sought for expanded Day Care services because of an increased trend in the number of working mothers. This activity would include care for birth to four or five. Developmentally delayed children could be enrolled with infant stimulation and family counseling involved. Parents would be taught the methods for continuing stimulation of the child at home. Perhaps a drop-in center where parents can come to gain a short respite from child-rearing, to talk with other parents who may have the same parenting problems and to form self-help groups. Information and assistance to young single parents in coping with daily problems of early childhood or single parent situations.

Elementary/Secondary

The Ute Indian Tribe has managed the Johnson O'Malley Program through a contract with the Bureau of Indian Affairs since 1978. The authority for this contract is authorized under P.L. 93-638, the Indian Self Determination and Education Assistance Act of 1975.

The original intent in contracting this program was to give the Ute Tribe the full authority and flexibility to improve educational opportunities for Ute students attending public schools on the Uintah and Ouray Reservation. The real strength of the Johnson O'Malley Program is that the Ute Tribe has total control of this program and it can provide services in or outside the school. In short, this program allows the Ute Tribe the opportunity to innovate and experiment with various kinds of approaches in helping Indian students succeed in the school system.

The present Johnson O'Malley Program has changed very little since its first year of operation in 1978. In general, this program has continued to fund the same or similar kinds of services under each program component rather than evaluate each component and re-establish priorities according to the needs of students. Consequently, more emphasis has been placed upon stretching the dollar in order to provide the same services rather than prioritize and provide full funding for the services requiring the greatest need. When this happens, two phenomena occur: 1) the program services that "are" funded operate at a reduced or minimal capacity; and 2) the program services most required are inadequate and fail to fulfill the need.

It is believed that better research and program planning can improve this program and enable it to become more cost effective and accountable. It is believed that a reorganization of this program is in order.

Elementary/Secondary Education Programs

1. Elementary

More effective tutorial and counseling services must be provided as supplementary services to the students at all grade levels, especially the lower grade levels.

1. Redesign tutorial program to include more individualized instruction, students need to be grouped according to grade levels or achievement levels, home based instruction if necessary, heavy emphasis upon reading skills mastery, if possible greater emphasis upon language arts and math separately. Tutorial services must be emphasized at the elementary level, especially at the third and fourth grade levels. Goal: Prevent the students from falling behind in these skill areas at these grade levels.
2. Counseling and support services are needed for students at this level. Counseling at this level must be provided by highly dedicated and experienced personnel. More emphasis should be placed upon hiring personnel who love children, are compassionate and do not have a record of inter-personal conflicts in their past. Primarily, persons who have demonstrated the ability to work effectively with other people, young people in particular.

2. Secondary

1. Ute language, history and cultural studies need to be continued at the Union High School (grades 10-12) as an integral part of the instructional program. The training and employment of Indian teachers will contribute greatly in this area, including tribal elders (senior citizens) to be used as local consultants. Much of this work will depend upon the cooperation with the Ute Language and Culture Committee in cooperation with the current Title VII

Bilingual Program in developing Ute language instructional materials, course plans and other curriculum materials to be used at the various grade levels.

2. The employment of an attendance counselor at Union High School will continue to be needed, but of lesser priority than the above identified services. It is believed that, to an increasing extent, parents are becoming too dependent upon the attendance counselors and other school counseling personnel to assume responsibilities which they themselves are solely responsible for eg. transporting students to the Indian Health Clinic and other routine errands. If this behavior becomes an accepted pattern and goes un-checked, this will encourage this kind of behavior on the part of parents and weaken or lead to greater confusion concerning the appropriate role of the parents in supporting their children in the education process. The attendance counselors and other counseling personnel then serve a self-defeating purpose in the end.

It will, therefore, become important to change the focus of the role of the counselor to either a truancy officer or a person who will give emotional support to the students, with emphasis upon teaching students self-responsibility rather than preaching or serving as a baby-sitter. Giving emotional support does not mean creating a dependency. It means "listening, understanding and encouraging students to do what is in their best interest without force." Providing emotional support also means demonstrating or giving students an opportunity to actually experience the harm and bad consequences of their actions and offering alternatives or options available to the student.

3. Counseling

It has become extremely essential to change the focus and re-design the counseling services provided to students at the secondary level. The reason for this change has to do with the simple realization that traditional counseling techniques have not worked to any extent over the past twenty years. Another approach which has not worked is "preaching" or telling students what is right and wrong. This latter approach has even caused deep resentment to develop among many of the secondary level students. In short, students simply do not like to be preached at, nor do adults for that matter. It just simply does not help anyone who is not willing to listen.

A more effective alternative to providing counseling services to the students would be to emphasize intensive group training rather than counseling. Rather, it is more effective to train students in human relations using humanistic and experiential (actual experiences) kinds of approaches. The focus for this traning would be to emphasize "self-responsibility and choice." Students learn that they are responsible for themselves and their actions rather than being told about their responsibilities. The difference here is that the students are given an opportunity to actually "experience" this reality, rather than having it imposed upon them. Once the student accepts or "owns" this responsibility then other kinds of learning can take place, such as: self-trust; self-awareness; problem solving; resolving inter-personal conflicts; assertiveness skills; and other self-help techniques.

Redesign

The most effective and meaningful way to re-design the counseling services for secondary students is to conduct intensive (10-16 weeks) of human relations groups with 8 to 10 students in each group. It is preferable to group the students according to their sex or separate groups, one for boys and one for girls. These groups should usually meet two times each week for two hours each day throughout the sixteen week period. An outline of the training activities for each week is enclosed in the "Indigneous Leadership Development Program" in the Appendix.

Counseling Personnel

In order to re-design the counseling services for the secondary students, it will be necessary to place "less" emphasis upon college degree credentials, and more emphasis upon the quality of the person desiring employment as a counselor for Indian students. The most important criteria for future counselors is that they be open to new ideas, be compassionate, possess a strong love for young people and desire to work with them, and have demonstrated successful inter-personal relations with students and other personnel in previous employment experiences. It would be highly unadvisable to hire any person to work with Indian youth who has demonstrated or established a past record of inter-personal conflict in previous working positions. Close scrutiny of all future counseling personnel is, therefore, strongly advised.

Further, it is extremely essential that the training be conducted by personnel who have demonstrated proficiency in conducting two or more intensive 10-16 week training group sessions previously or have recently (within one year) completed an intensive 18 to 24 week human relations training in one or several of the following areas: Humanistic Psychology, Reality Therapy; Gestalt/Assertiveness; Communication and Problem Solving and other behavioral science related group training sessions. The use of Indian medicine men/practitioners as counselors and trainers is also highly recommended. The title of these persons will, hence, become "trainer" as opposed to "counselor."

4. Parent Involvement

Both needs assessment surveys conducted in 1978 and 1982 indicate the need for greater involvement of parents in the educational process. These studies as well as national studies reflect the need for greater parent involvement in education as the single most important factor in the education of Indian children.

The top priority need identified by the Ute community in the 1982 survey was "Parent Involvement Coordinators" at the secondary level. The role of these parent coordinators is not clear at this time. Whether this role includes liaison services between home and school, counseling for parent and/or a truancy enforcement officer, is not known. All that is clear here is that parents need assistance.

In order to realistically approach this need, it is important to note that training workshops for parents or parent effectiveness workshops, conducted over the past two years (1980-82) under the Johnson O'Malley Program have failed for the most part. Evaluation of these workshops indicate relatively poor attendance and those who do attend are not necessarily those in need. Poor attendance is most evident among those parents experiencing the most problems with their students. Any attempt to assist parents in meeting the needs of their children must take this factor into consideration.

Also, it is largely suspected that any attempt to provide liaison services betwen home and school, for parents, may contribute to a "dependency" for these services, on the part of the parents, as in the case of the "attendance counselors", referred to earlier in this document. The real danger here is that these services then contribute to or perpetuate this problem rather than eliminate it.

It, therefore, becomes critical that the role of parent involvement coordinators not be one of assuming responsibilities which are normally expected of parents. In fact, the primary role of parent involvement coordinators should be to develop strategies to clarify the parent's role and encourage greater involvement on the part of the Indian parents. Parent involvement coordinators should work closely with school administrators and PTA (Parent Teachers Association) in planning and conducting school programs and activities which encourage increased attendance at these functions on the part of Indian parents. These coordinators should also work closely with other programs, such as: the Title VII Bilingual/Bicultural Program; Title IV, Part A Projects; Head Start and other projects, to coordinate and encourage greater parent participation.

Summary of Elementary/Secondary Recommendations

1. Emphasize tutoring at the lower grade levels (grades 1-3) by increasing the number of tutors (1 per classroom if possible) in three elementary schools: Todd Elementary; Myton Elementary and Lapoint Elementary. The objective of the tutorial program should be "to prevent the Indian students from falling behind in their regular instructional program, especially in the basic skill areas.

2. Emphasize intensive human relations group training for secondary students (grades 7 to 12) which focus upon improving self-esteem, developing self-confidence and developing social skills and reducing inter-personal conflict. The training should consist of emphasis upon one or more of the following areas: Humanistic Psychology; Gestalt/Assertiveness Training; Reality Therapy; Communications and Problem solving and other behavioral science related training programs. The most effective way to impact the most students would be to train a core group of eight to ten youth resource personnel who, upon completion of the training would run training groups consisting of 8 to 10 students per group, both in or out of school, where appropriate. The training sessions should last for a minimum of sixteen weeks per group. The inclusion of medicine men/practitioners in these training sessions is also highly recommended.
3. Provide the same or similar training for parents and secondary teachers, separately or in a combined training format.
4. Provide supplemental instruction in Ute language, Ute history and cultural studies for students attending Union High School (grades 10-12) and the Roosevelt Junior High School (grades 7-9). The Title IV Indian Education Program will provide the same at the West Junior High School grades 7-9.
5. Continue attendance counseling services at Union High School, but with the understanding that these services are responding to symptoms rather than causal effects. The real emphasis must be on the intensive group training program with students, parents and teachers. The attendance counselor should continue to provide emotional and traditional counseling services (respond to crisis situations) when necessary.

6. Continue to operate summer school program if funding levels permit, but engage in planning earlier, preferably mid-year. The program should emphasize both academic and recreational instruction on a 50/50 basis. Require certified instructors as much as possible. Because of reduced funding, it will be necessary for greater collaboration with other youth programs, such as the CETA Summer Youth Program and the Tribal Summer Employment Program. The summer school program could possibly employ secondary students as teacher aides or recreational aides, advisors and other related work under the summer school program.
7. Replacement of this program back under the Tribal Education Division Head. This move will ensure improved coordination and collaboration with other related tribal education programs, including improved program planning and accountability.
8. It is believed that a more intensive and comprehensive human development approach is needed to place Indian education priorities in perspective. Such a program "Indigneous Leadership Development Program" has been designed and is featured in the Appendix. This particular program is a response to identified causal factors rather than a response to symtomatic kinds of phenomena, as has been the case with most Indian education programs.

Parent Involvement - Long Range Recommendations

It is believed that, in the long run, parent effectiveness training is essential to improved educational opportunities for Indian children. It is also believed that the only viable way to accomplish this training is through a tribally controlled community college program. Such a course offering at an accredited community college would be more attractive to the parents since they would receive college credit for their endeavors. Enrollment in such a course would also remove any negative stigma attached.

socially, to this kind of training for the parents.

The greatest benefit to offering this course through a tribal college program is that it would also impact the younger parents or those presently starting families (parents to be). Lacking such a program, at the high school level, only serves to perpetuate this problem among young parents unless an alternative service comes into existence.

The establishment of a tribal community college program with emphasis upon parent effectiveness training alone, will contribute the most to improved educational advancement on the part of the Ute Indian students. The college program will eventually serve to give parents a "second chance" at obtaining or completing a college education, which in turn will influence the children in the family to work harder and complete school.

THE ULTIMATE ALTERNATIVE FOR IMPROVING THE EDUCATION PROGRAM FOR UTE INDIAN CHILDREN

Recommendation:

It is recommended that if significant improvement in the education programs serving Ute children are not realized in the next 1-2 years, the Ute Indian Tribe will be forced to exercise legislative authority under section 1101(d) of Title XI, P.L. 95-561. Part A of Title XI contains a series of amendments to P.L. 81-874, the legislation governing "impact aid" payments to local schools. Section 1101(d) of Title XI requires the development of federal regulations so that, if Indian students are not receiving their "fair share" of services and benefits made possible by a school's Impact Aid payment, and if the school district refuses to undertake the appropriate remedial action to correct this condition:

> ... the affected tribes may elect to contract with the Bureau under Title I of the Indian Self-Determination and Education Assistance Act to provide educational services provided by the local educational agency or elect to have such services provided by a Bureau of Indian Affairs School. Such regulations shall also establish procedures whereby the funding necessary to provide such educational services may be obtained, and establish such procedures as are necessary to insure orderly and expeditious transition in provision of educational services.

Section 1101(d) makes it quite clear that in such instances of tribal and school conflict, the needs of the Tribe as defined by the Tribe take precedence over the programs being enacted under public school policy.

In short, P.L. 95-561 authorizes the Ute Tribe to elect to have education services provided by the Bureau of Indian Affairs or to operate their own programs with federal monies otherwise advanced for the purpose of educating Ute Indian children.

Higher Education

In 1982, the Ute Tribe contracted the operation of the Higher Education Grant Program from the Bureau of Indian Affairs. Prior to this time, this program was operated separate from the Ute Tribe Scholarship Program. The intent in contracting and combining this program with the tribal program was to enable greater utilization of available financial resources through improved coordination and collaboration. Combining these programs also made it possible to serve more students under these programs through reductions in administrative costs. Some major considerations will have to be given to this program if it is to carry out its original intent.

The most critical aspect of this program is to simply determine the value and importance of this program to the Ute Indian Tribe. If this program is not considered of critical importance, the Ute Tribe could actually provide the present services under this program by hiring a clerk-typist to simply disburse higher education grants to the students. Whether or not this move would represent any savings to the tribe is rather doubtful, especially in the long run.

If the Ute Indian Tribe recognizes the importance of this program to the tribal organization in preparing highly trained personnel and future tribal leaders, the Ute Tribe must wisely invest in the refinement of this program. First, this program is beset by a significantly high drop out rate (33%). Most of this is attributed simply to the fact that present Ute college bound students are not academically prepared to enter and satisfactorily complete college work. Secondly, as a result of the above, the program is presently not cost efficient, nor accountable. The high drop out rate, increased costs to educate, and the fact that the Ute Tribe is having to sponsor higher education students for an average of

6 to 7 years (5 years - national average), all contribute to an excessive loss in this investment. Also, considering the fact that the U.S. Congress is presently discussing, and has discussed previously, the complete elimination of the BIA Higher Education (College Scholarship) Program in 1984 for the same reasons listed above, the picture for higher educational opportunities for Indian students nationwide is not very bright.

In 1981, the Ute Tribal Higher Education Department initiated a college preparatory program entitled "On-Site General Education Program." This program was a step in the right direction because it directed services at reducing the high drop out rate by preparing students at home prior to their entrance in college on the campus. It will take several years more to fully evaluate the success of this program in reducing the drop out rate. At the present time, however, it is believed that the On-Site Program is successful, but it is not enough!

Regardless of any change in the administrative structure of this program, the Ute Indian Tribe will need to significantly increase annual appropriations for this program. Over the past five year period (1977-82), this program has operated at an annual budget of approximately $90,000. This figure includes combined tribal and BIA funding, established as follows: 30 students @ $3,000 per student. It is believed that for the next five year period, the higher education department must anticipate both an increase in students attending college and higher costs per student. For example, the projected budget for this program should be established in two to three years to reflect a $200,000 appropriation or 50 students @ $4,000 per student.

As you can see, 10 to 15 new college students will be requesting higher education grant assistance in the next few years. This figure is minimal and it takes into consideration those students who drop out and make grant awards available for other entering students. Most of the new college students (5 to 10) will be students who have successfully completed their first two years (general education requirements) under the On-Site Program. Another 5 to 10 new students will be those students who have not completed their coursework under the Ute Tribe Teacher Training Program. Entering college students who have recently graduated from high school usually number at approximately three to five students per year.

Another way to improve the operation of this program is to raise the academic requirements for continued eligibility for sponsorship under this program. The enforcement of higher standards and requirements under this program such as requiring the successful completion of a minimum of 15 credit hours per quarter or semester rather than 12 credit hours per term, will encourage support for only those students who are seriously committed and dedicated to completing a college education. Raising the standards of this program will also demonstrate a higher degree of accountability for this program.

It will be necessary to improve the counseling and follow-up services under this program. The students need more assistance in planning their careers. More and effective career counseling services is therefore necessary. The students also require more effective guidance counseling and follow-up services to ensure that the students are enrolling in the courses appropriate to their majors.

Most of all, the students need a greater amount of emotional support and encouragement from highly experienced and well trained human relations personnel. Regular visits to the college campus to meet with the students is strongly advised.

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Recommendations

1. Replacement of this program back under the Ute Tribe Education Division (Education Division Head) to ensure improved coordination with other education programs, improved accountability and closer supervision of program activities, as originally intended.
2. Substantiate and make provision for increased annual appropriations for these programs. These increased appropriations should be established at a minimum of 10-15% each year. Take into account graduates from the On-site General Education Program and Teacher Training Program graduates, desiring to continue their college training.
3. Consider raising academic requirements in order to retain grant status under this program from 12 credit hours per quarter/semester to 15 credit hours per quarter/semester. Also consider reducing the length required for graduation/sponsorship from 6 to 5 years. This move will ensure continued training for the more serious students and upgrade the cost-effectiveness of this program.
4. Provide improved career counseling, guidance and follow-up counseling for Ute college students. Scholarship Officer should coordinate with the Adult Vocational Training Officer to secure these services for college students. The Scholarship Officer needs to provide closer supervision of college student course registration process to ensure that students enroll in appropriate courses. One way to accomplish this task is by establishing a closer relationship with college advisors and special service offices/personnel serving Indian students.

5. The Scholarship Officer needs to conduct more frequent college visitations. Two visits per in-state college per year is recommended. At least one visit to out of state colleges attended by Ute college students is advisable.
6. If a tribal community college is established, this program could be incorporated into it as the financial aids department.

Off-Reservation Boarding Schools

Ute Indian children have attended federally operated boarding schools since 1905. Since 1951 (see history, pages 1-9), Ute students have been strongly encouraged to attend schools in the local public school system. In 1960, the Bureau of Indian Affairs reinstated attendance of Ute students, mostly high school students, at the BIA operated off-reservation boarding schools. This action was instituted in response to the failure of the local public high school (Union High School, Roosevelt) to successfully educate Ute high school students (Jorgensen 1964: 315-316). BIA agency personnel continued to offer entrance into off-reservation boarding schools up until 1978.

In 1974, the Ute Indian Tribe contracted with the Bureau of Indian Affairs to manage this educational function under the Ute Tribal Organization. The tribal education department, now referred to as the Ute Tribe Education Division, has continued to utilize this program as an alternative high school service for Ute high school students. BIA funding for this program however, was discontinued in 1982. The Ute Tribe has assumed financial responsibility for this program since that time.

According to ORBS statistics (see page 74) 86 students have graduated from these schools since 1974. These figures also indicate that of those students who enroll in these schools at the beginning of the school year, 76% of them have completed the school year since 1974. Further, in comparison to the local public high school (Union High School), only 71 students have graduated since 1974. Hence, more students have graduated from an ORBS than the public high school since 1974.

It thus appears that this program has served as a viable alternative to the regular public high school program. The program has performed extremely well under tribal management and it continues to fulfill a vital need based upon the excess drop out rate evidenced in the public high school.

Recommendations

1. It will be necessary to continue the operation of this program until such time that the public high school has experienced major reform and demonstrated an acceptable degree of performance in educating Ute high school students.
2. Eventually this program should be placed or integrated into the elementary and secondary (Johnson O'Malley) Program. However, such action should be taken only upon determination that adequate management and qualified personnel have demonstrated the capacity to supervise this program.

ORBS STATISTICS

1974-1983

YEAR	NO ENROLLED	NO. END-OF-YEAR	% END-OF-Year	NO. WITHDRAWLS	% WITHDRAWLS	% of original # Still in school (ORBS/local) at End-of-year	DROP-OUTS		GRADUATES	
1974-75	74	41	55%	33	45%	75%	25%	18	4	
1975-76	81	47	58%	34	42%	66%	34%	27.5	6	
1976-77	81	50	62%	31	38%	80%	20%	16	13	
1977-78	69	50	7.	19	28%	87%	13%	8.9	13	
1978-79	70	36	51%	34	49%	73%	27%	18.9	12	
1979-80	87	51	59%	36	41%	74%	26%	22.6	9	
1980-81	73	44	60%	29	39.7%	76%	24%	17.5	10	
1981-82	66	36	55%	30	45%	77%	23%	15	8	
1982-83	67	48	72%	19	28%	76%	24%	16	11	
Average	74.2	44.8	60.4%	29.4	39.5%	76%	24%	17.8	86	Total

Teacher Training

The Ute Tribe Teacher Training Program has operated since 1974. It is considered one of the most successful educational endeavors ever attempted by the Ute Indian Tribe. It has been financed alternately by the U.S. Department of Education and the Ute Indian Tribe over the years.

Initially, the program emphasized the training of elementary teachers. In 1979, five years later, six (6) of the original eleven (11) teachers completed the program and became certified teachers, a 55% completion rate for this program. Following this period, the program focused upon the training of secondary teachers. Since secondary teachers must specialize or major in the field they choose to teach, it was not possible to complete all of the training on the reservation. Consequently, the last three years (1980-83) have been devoted to completion of general education requirements (usually the first 2-3 years of college). Under the most recent program, eight (8) trainees out of a total average of fifteen (15) trainees have completed their general education requirements and have received Associate of Arts Degrees, a completion rate of appproximately 53%. Most of these trainees are continuing their training on the college campus, and they will graduate in one to two years.

Unfortunately, the teacher training program has been discontinued as of June 30, 1983 due to federal spending reductions. Never-the-less, the Ute Tribe has benefitted from this program immensely. The tribe not only demonstrated that it could actually operate a professional training program in education, but it also neared fulfillment of its Indian teacher to Indian student quota. It is believed that the quota (10 elementary teachers and 10 secondary teachers) will be accomplished through the regular Tribal Higher Education Grant Program in the next two to three years.

Further, the Ute Indian Tribe gained valuable experience in the training field. All of this knowledge has been combined in what is referred to as the "13 Point Training Model." It is hoped that this training model will be used as a guide or reference for other similar training programs, sponsored by the Ute Tribe or other Indian tribes, as well. A summary of the 13 Point Training Model is presented below for this purpose. Copies of the entire text of this document is available upon request.

THIRTEEN POINT TRAINING MODEL

1. On-Site Instruction

   It is essential that on-site college course instruction be provided under the training program. Instead of sending the students to the college campus, the college professors are brought out to the students. On-site instruction enables closer monitoring of student academic progress. It is also convenient for the trainees by enabling them to stay on the reservation with their families. The trainees remain in comfortable and familiar surroundings and avoid having to relocate their families and undergoing the process of adjustment to unfamiliar surroundings.

2. Living Stipends and Dependency Allowance Vs. Full or Part-Time Employment

   In making provision for the trainees and their families, it is important that living stipends and, in some cases, dependency allowances be provided under the training program. Any efforts that are made to enable the trainee to concentrate his or her full energies toward their training objective will enhance the success of the training program. The financial burden of the trainee and his or her family is the most important factor in considering the commitment of the trainee to the training program. If the financial burden can be reduced significantly enough to prevent the trainee from securing full or part-time employment, the training program will be more successful. In general, it has been found to be an unsuccessful practice to admit those persons who are employed (full time or part-time) to the training program because the regular duties and job assignments of the individual will usually conflict with the formal course work required of the trainee.

3. Committment of the Training Institution

In any training program undertaken by the Ute Tribe, it is critical that the tribe secure the services of an institution which is fully committed to the desired intent and objectives of the training program. Efforts should always be made to research and investigate the strengths and weaknesses of the academic programs, faculty and, administration. In determining whether the school has the administrative and academic capacity to provide quality training, the tribe is encouraged to review the policies of the school in relation to off-campus instruction and special instruction or services to Indian tribes, in particular.

4. Full Time Program Director

The experience acquired in the management of the Ute Tribe Teacher Training Program indicate that it is extremely important to employ a full time program director to manage the ongoing activities of the training program. Aside from the regular duties of directing, controlling and supervising, an effective training program requires a significant amount of monitoring of trainees performance in all areas: social, academic, emotional, etc. A significant amount of counseling (behavioral and guidance) is necessary to provide encouragement and motivation for the trainees. It is also important to monitor the impact of the effects of educational mobility on the other members of the family, especially in the case of the spouse, if the trainee is married. The director must also facilitate for ongoing evaluation of the program, in cooperation with the program advisory committee.

5. Program Advisory Committee

The history of training programs operated by Indian tribes and the Bureau of Indian Affairs indicate the lack of a built in monitoring process for the training program. Consequently, most of the programs strayed away from the original intent or established objectives of the program. Summative evaluations of these programs usually indicate that the programs have failed to achieve the stated objectives, if such objectives are known. It is, therefore, necessary to employ an internal evaluation mechanism in the program which will provide ongoing assessment of the training program.

6. Screening and Selection of all Applicants/Trainees

One of the most important ingredients to the success of any training program is the screening and selection process. Screening of applicants entails more than an interview conducted by the project director. Rather, effective screening requires an indepth interview(s) by the project advisory committee as well as interviews by the project director. Further, it is recommended that the project advisory (screening) committee also be fully involved in the selection of the trainees for entrance into the program. It is also essential that the the trainees report to the advisory committee periodically, especially at times when the trainees are encountering problems or difficulties in maintaining a satisfactory performance under the training program.

7. Avoid Employment (Part-Time and Full Time) During the Training Period

   It should be noted that the primary emphasis was placed upon items 1-3 by the Ute Tribe Teacher Training Advisory Committee. This advisory committee recognized the need to encourage the trainees to live and work in the local area upon completion of their training, as indicated in criteria #6 above. Many training programs fail to make provision for this, consequently, many Indian trainees seek work outside the reservation and do not carry out the original intent of the training program. In the case of off-reservation training programs, trainees who complete their training are encouraged to and usually acquire employment in the area in which they were trained. Also, employment opportunities are usually greater off the reservation and the trainees seek employment accordingly. In some cases, this may be the intent of the training program. However, for the teacher training program, the intent was that the trainees work in the local schools serving Indian children.

8. Human Relations Training

   One of the most important ingredients of any training endeavor is the need to conduct an intensive (14 to 24 weeks) human relations training session as an initial phase of orientation as an integral part of the training program. This training may include any intensive behavior "self help group training" program such as: Assertiveness; Sensitivity Training; Reality Therapy; Gestalt Therapy; Leadership Training and all other kinds of behavioral training approaches which focus upon self-awareness, self-esteem and learning social skills.

9. Basic Skills Prerequisite/Tutoring

   It is also extremely important to provide a basic skills review and tutorial services for the trainees entering "any" training endeavor, especially if the training is of a technical or scholarly nature. My experience has been that it is during the first few weeks/months of the training that most of the trainees are likely to become discouraged and confused, and unless the trainees receive tutorial assistance and emotional support services, at this time, those experiencing the most pain and fear will drop out of the program.

10. Practicum (Field Experience) Component

A very significant and integral part of the Ute Tribe Teacher Training Program was the practicum or actual field experience component. In addition to formal classroom training, the teacher trainees were also expected to acquire 720 hours (4 hours per day for 180 days) each year of actual classroom experience under a supervisory teacher in one of the local public schools. The practicum experience enabled the trainees to immediately apply learned concepts acquired in their college course work to the students in the classrooms. Over a 4-5 year period, the trainees became experienced teachers who were well acquainted with accepted procedures and learning activities in the classroom.

11. Periodic Assessment of Individual Trainee Progress

The process of assessing the progress of individual trainees is very essential to the motivational level of each trainee. This assessment should take place monthly or quarterly, whichever time is most convenient to all parties concerned. Periodical assessment should consist of the following: 1) Individual trainee counseling and program study review (audit of course work needed and credit accummulation to date) at the beginning, mid term or at the end of the training period (quarter/semester); 2) Review and discussion of grade reports at mid-term or at the end of the training period (quarter/semester); and 3) Through trainees reporting to the program advisory committee monthly or at the end of the training period.

12. Initial Training Restricted to Indian Trainees

The experience acquired during the operation of the Ute Tribe Teacher Training Program indicated the need to restrict formal calssroom training for the first and second year to Indian trainees only. The rationale being that, initially, the Indian trainees become withdrawn and participate less in classroom activities when Non-Indian students were present in the classroom. It is thought that this phenomena occurs as a result of a general lack of confidence and poor self-concept on the part of the entering trainees.

13. Occasional On-Campus Studies/Exposure

The experience gained from the Ute Tribe Teacher Training Program indicate that there is significant benefit derived from exposing the trainees to occasional on-campus course instruction. In an on-site course instructional program, there are times when the trainees do not consider themselves as college students because they are not exposed to the usual college life and experiences obtained on a college campus. It is therefore, important that the trainees be given an opportunity to have these experiences through an actual on-campus college experience.

Tribally Operated Vocational Education

It has been projected that during the next four decades 1980 to 2020, most of the available jobs on or near the Uintah and Ouray Reservation will be energy-development related. Following this period, most of the jobs will return to agricultural, managerial and business related work. In the long run it would be best to emphasize training to upgrade the skill-levels of the tribe's managerial/business work force. However, in the interim, vocational - technical training will result in the most immediate job placement of tribal members due to the projected availability of energy related jobs in the local area. It is also believed that it will be necessary that this training move towards high technology kinds of training.

The need for program planning and development in vocational education has thus become critical for the Ute Indian Tribe. According to personnel in the Tribal Energy and Minerals Department, two large Synfuel development projects will be initiated during the current year near the Uintah and Ouray Reservation. If Synfuel development is a long-range economic development priority for the Ute Tribe, it will be necessary for the tribe to establish realistic training goals and opportunities for its members. Otherwise, Ute tribal members will not benefit from industrial growth in our area. In fact, failure to forecast educational and training needs in preparing Ute people for job opportunities in these projects will prove to be harmful to them and the environment, in the long run. In short, tribal members may be excluded from these employment opportunities and there is very little which can be done to correct this problem after the fact. An example of realistic planning is to focus upon training for tribal members in the area of road and plant construction which we know will be forthcoming as a result of Synfuel development in the local area.

All previously mentioned data indicates that the Ute tribal government and the federal government are the primary sources of employment for members of the Ute Indian Tribe. With a current unemployment rate of 54% and a trend for reduced tribal and federal spending, it is extremely doubtful that increased employment opportunities can be met solely by the Ute Tribe and federal government. It is believed that future employment opportunities must be obtained through off-reservation industries and the private sector. Based upon the fact that Synfuel development will be occurring in our area in the immediate future, it is only logical that employment opportunities in this area be examined.

In short, it all comes down to. . . what are the Ute Tribe's goals? Is the Ute Tribe promoting tribal enterprises as its most important source of economic development in our area? Or, is it the goal of the Ute Tribe to encourage small independent businesses and the utilization of off-reservation employment in the private sector. If the goal lies with continuing to develop tribal enterprises, then a highly structured management training program would be in order, similar to the teacher training program. If the goal is to encourage employment off the reservation or independent tribal businesses, then it will be necessary to invest tribal and federal (including private sector) assistance into the establishment of a well planned and well managed tribal vocational school program.

Recommendation

The Ute Tribe Education Division should establish a comprehensive vocational education program that will provide services to approximately 300-400 tribal members, ages 18 to 35, on the Uintah and Ouray Reservation. The primary thrust of this project should be to decrease reliance on tribally and federally funded jobs by working cooperatively with the private sector in upgrading the job entry skill levels of the tribal labor force. The ultimate goal of this project should be to double the size of the Ute Tribe's labor force by training and placing an additional 200-300 tribal members in jobs at the end of a three year training period.

The training should consist of career education, work experience and vocational training which will lead to employment placement in a field for which interest and aptitude is shown. The private sector should be solicited for career exploratory opportunities. The actual training should be provided by qualified journeymen and state certified instructors to ensure that the basic competencies are learned.

The proposed project should focus on immediate tribal needs for trained personnel meshed with individual needs. The project should not be a shotgun approach but rather a program specifically designed to provide alternatives to participants to maximize their potential while learning career aspirations.

Participants should be offered a pre-vocational (basic skills) program to develop competencies in reading, English, math, and writing skills. Where applicable, participants should be referred to institutions of higher learning for expanded educational opportunities. The project should address the need to have more tribal participation in vocational programs to perpetuate their heritage and cultural involvement. Positive attitudes and practices of this project would make the goals and objectives of the project a reality. Success rather than failure would be expected by both Indian and Non-Indian institutions which would have a far reaching impact of understanding between all people in the area.

Participants should also be assisted in securing and maintaining meaningful employment so that their means of economic growth would be enhanced and they and their families would appreciate a more enjoyable life. Consequently, the reliance on federal assistance would be minimized by participants because of the training provided by a vocational center would permit them to draw upon the opportunities that exist in the private sector.

Additionally, a model for younger Indian children would develop so that role models for whatever profession or craft could be realized. These models would stimulate a more healthy attitude towards education and the need for learning.

The primary and most obvious justification for a tribally operated vocational school lies with the demonstrated failure of the public school system to educate the Ute Indian people. Earlier in this document (72-74), educational data reveals that 75% of the secondary students drop out of school or fail to graduate as scheduled. These young adults later comprise a significant percentage of the unskilled workers in the tribal labor force. This fact alone demonstrates the severity of widespread educational deficiencies found among the Ute people. This fact alone serves to dictate the need for such a program, a program geared to re-educate 75% of the secondary youth, who will eventually contribute to an already sizable unskilled labor force.

There appears to be evidence which indicates that critical educational deficiences among the Ute Indian people are being perpetuated by the young adult population. It is highly unlikely that young adults, who have had a negative experience in the school system, are going to be highly supportive and capable of providing the necessary guidance and assistance to their off-spring when they become of school age. The fact that educational achievement data (pages 62-69) indicates that Ute youth are 2 to 3 years behind their Non-Indian peers in average academic achievement serves to verify that Ute Indian youth are not receiving a quality education in the school system serving them. Add to this the fact that according to current achievement data (pages 62-69), there is no evidence to indicate significant gains in academic achievement among Ute students (grades 1-12) have made over the past 20-30 year period. All of this data points to the existence of a perpetual cycle of failure on the part of Ute youth, complicated by the previous failure on the part of their parents.

It, therefore, appears that the only effective way to break this cycle of failure is to direct education services at the young adult population by giving them "another chance" to succeed in education. This re-education of the young adult population will enable them to positively influence their children to work hard, adapt and benefit from the school system, public or otherwise. Further, this second chance in education will result in a higher skilled labor force, that can benefit from both employment in the tribal organization as well as the private sector.

It is critical to point out, however, that it will be extremely essential that the tribal vocational education program provide effective remedial instruction in the basic skill areas, reading and math skills, in particular. If the achievement data is any indicator, the young adults will require instruction in these areas and immediate success experiences will be paramount to their continuation and the eventual success of the program.

Further justification for the establishment of our own tribal vocational school program is evident in the fact that over the past two years, only 10 out of a total of 25 or 40% have completed training at the local Uintah Basin Area Vocational Center under the Ute Tribe Adult Vocational Training Program. In short, the Ute Indian Tribe, as a whole, is benefitting very little from the Uintah Basin Area Vocational Center. Most of our students still encounter emotional problems and a lack of basic skills preparation which are essential to successful training at this school.

Findings further indicate that of the Indian people that receive training and leave the area for employment, 100% eventually return to live on the reservation to be with their people. Again pointing out the need to be gainfully employed in the immediate area. Consequently, training to meet job market demands and for future occupational opportunities in the professional and non-professional areas, will greatly reduce the unemployment percentages among the Ute Indian people or both female and male members.

The overwhelming preference for tribal control of a vocational center and the high percentage of success confidences are understandable when reviewing the high success rate of tribally operated educational and training programs, eg. teacher training and adult education. The dominant society, unfortunately, cannot relate to the Indian attitudes and philosophy of life. Having a locally controlled and operated center would fill many voids and permit the Ute Indian to develop her/his potential in their culture with her/his people while retaining his/her cultural values.

Vocational Attainment and Utilization of Existing Resources

Because of the extremely low percentage of participation by Indian people in the local area vocational school, a need is clearly indicated for a facility where tribal members can receive career information, testing and counseling, meaningful training from supportive instructional personnel and where exploratory work experience exposure can be enjoyed, with appropriate supervision.

The Ute Tribe currently has a 40,000 square foot building that would lend itself to an excellent vocational training center. The former Ute Fabrication Plant originally valued at $1,790,000, is centrally located on the reservation. This facility would not only act as a training center but could also meet the immediate service and repair needs of tribal members, including the Ute Tribal Organization, needing the afforded services.

The project would provide an easily accessible institution where transportation would not be necessary. In some instances, participants could walk to receive their training rather than driving long distances to an area where they feel uncomfortable.

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Ute Language

An overall assessment of the facts associated with the Ute language, over the past thirty years, indicate that the decline in Ute language fluency among Ute people, school age people in particular, has been very detrimental to the social and emotional stability of the tribe. The facts indicate that this significant decline in Ute language fluency began in the early 1950's, shortly after the Ute Indian children were placed in the public school system. Although the BIA school system prohibited and discouraged the use of the Ute language by Ute school children in the government schools (Whiterocks Boarding School), the Ute children continued to speak the language in an intimate yet apprehensive fashion based upon the fact that the language was a common bond and important characteristic of the entire studentbody. Public school brought a new dimension to the status of the Ute language. Its use was not only prohibited and discouraged by the teachers, school administrators and other school personnel, but the entire Non-Indian Anglo school population and surrounding school community as well. These actions only served further to alienate an already alienated group forced to participate in and conform to an all-White institution devoid of any Indian employees or any reminders of their own cultural heritage and belief system. The functional value of the Ute language further deteriorated as a result of the increased emphasis of the schools upon the use of exclusive English as *the* language of the tribe. By downplaying the Ute language (belief system) in the public school system, Ute children were receiving a multi-faceted message: your traditional language (belief system) is inferior to ours and, therefore, you are inferior until you conform to our language and with it, our belief system.

It was and is understood that it was necessary for Ute children to adapt to the English language in order to survive in the dominant English speaking culture. But mastery of English did "not" have to occur at the expense of the Ute language. But schools refused to recognize this fact and the policy they attempted to impose proved unsuccessful, accordingly. Such an attempt at language transition imposed in this manner could only have devestating effects upon the self-concept of each individual child. In essence, the transition from Ute to English served to devaluate Ute children as human beings possessing a unique belief system. When this happened, many Ute children came to think less of themselves, hence less of their people. Many of these children developed painful feelings of inadequacy. It is rather doubtful that under the circumstances he/she can/will devote their total energies to learning; they develop resentment towards themselves (self-resentment) and eventually these feelings take the form of self-hatred. Anger directed at the self is painful when a person can no longer take the pain, he or she usually begins directing it at other people. Once a person learns (usually through bitter experience) that the laws of society do not permit this kind of anger towards other people, the person will again turn their anger towards themselves and self-destructive behavior becomes the norm.

When asked "What do you think are the greatest problems facing Indian youth and how would you deal with them?" noted American Indian Actor, Will Sampson says it best:

> "The most pressing problem is education. The young need to be educated in the traditional ways. It's vital that they know who they are, where they come from, and to learn about their own history and culture. During the pre- and post- World War II period the family structure of the Indian family

> was disrupted and many young Indians were not able to learn about life from their elders. Today we have young Indian people who are proud, but they don't know why they are proud and what makes them frustrated, aggressive, and disappointed. These young people need to seek their identity, then gain an education in today's knowledge. By having an education in both old and new ways they will become stronger and better able to cope with today's society." (Source: Young Native American, August, 1983 issue, Leonard Enterprises, Tacoma, Washington)

This explanation is simple because what other possible explanation is there for the non-existence of even minimal gains in average academic achievement over the past 20-30 years in the public school system. What other explanations exist for the high number of reported behavioral incidences among Ute children in school and the high drop out rates over the past ten years; not to mention the significant increase in juvenile delinquency, suicide, alcohol and drug abuse and other self-destructive behavior being exhibited by Ute youth over the past ten years.

Recent research data indicates that earlier efforts (1950's) to discourage Ute language speaking among Ute children may have been educationally harmful and contributed to language deficiences among Ute children. See Ute language Leap pages 111-125. Rather than the possibility of having bilingual (speakers of Ute and English) Ute students, there is a growing number of Ute children who are monolingual (speakers of the English language only). Current research under the Bilingual Education Project points to the emergency of what Leap terms "Indian English" on this reservation. Current research is also revealing that it is the bilingual (Ute/English) student who is overall better socially adjusted and successful in the regular school program. While some English only students may be equally high achievers, these students encounter less social acceptance, more identity problems and more peer pressure from their Indian counterparts than do Ute language speaking students. The Ute speaking students are found to be more adaptive and socially mobile in both the Indian and Non-Indian student groups. For these students, self-esteem is high/strong enough to cause the student to be less dependent upon social acceptance as with monolingual English only speaking or Ute only speaking students.

It was, therefore, no surprise to the education division to find that the only academic area where Ute students appear to achieve is in spelling; and it was primarily those students who received instruction in the Ute language program (1969 to 1973) that have demonstrated competency in this area. See 1982-83 achievement score comparison between Indian and Non-Indian students at Union High School (page 68).

Consequently, the research undertaken through the Ute Tribe Education Division has provided sufficient evidence to challenge earlier policies and motions which dictated that the Ute language interfered in the mastery of English among Ute school age children (Witherspoon 1961:116-128). The division's findings strongly disagree with Witherspoon and other researchers who fostered this rather ethnocentric view eith regard to the Ute language. We believe that a grave injustice has been committed against the Ute people by these earlier researchers/educators. It was a grave injustice because it was an attempt to destroy the spirit, holistic philosophy (world view) and meaningful purpose in life. It is these kinds of policies which devaluate Ute people or any people of a different culture. It is these kinds of policies which destroy the self-esteem of young Indian youth and cause them to think less of themselves, hence their own people. It is these kinds of beliefs which encourage self-denial and denial of Indian identity; all of which eventually lead to negative, self-destructive behavior among Indian youth.

In short, does the tribe wish to educate Indian youth who deny or resent their Indianness or does the tribe wish to educate Indian youth who appreciate themselves and their Indian traditions as well as appreciations of the dominant culture? Even if it is the wish of the tribe to have Indian youth be proficient only in the dominant culture, another alternative still is in order. Under recent practices, Ute children are not being educated to the same degree of success as for Non-Indian Anglo students, in the public school system.

If it is the wish of the Ute Tribe to encourage Ute students to be proficient, in the Indian world as well as proficient in the Non-Indian world, then Ute Ute Tribe will be forced to make some heavy committments to Ute language maintenance efforts, both in and out of school. Note: The "Wy Koo Pah" Bilingual Education Project has been operating at a predominantly Indian attended elementary school (Todd) since 1980. The project was recently awarded multi-year funding under Title VII of the Bilingual Education Act for the period 1983 to 1986. Prior to this time, Ute language was provided by personnel under the Title IV Indian Education Act Program (1969 to 1973).

It must be understood that the above services are extremely beneficial but they are also limited in what they can provide to Indian youth and Ute language fluency in the long run. The funding levels for these programs are unpredictable and most of the services are directed only at the lower grade levels (K-5), at this time. It is rather doubtful that the Bilingual Education Project, will be able to reverse the current trend towards Ute language extinction. It must, therefore, be understood that the Ute language must be made "functional" again at the community level. It must be renewed as a vital and integral part of Ute life or it will cease to exist "forever." If the Ute language instruction provided to Ute children under the bilingual education program is not reinforced by Ute parents and the community at large, it will have no chance for revival as a native language (the single most important characteristic of any culture).

It was for the above reasons that the Ute Language Department was established in 1982; prior to this time this program was operated under grants from the Utah Endowment for the Humanities, during the period 1979 to 1982. It will, therefore, be necessary to continue this program for the sole purpose of influencing the functional utility of the Ute language at the tribal and community level. Another reason is simply to ensure tribal involvement (voice) and commitment to the Ute language maintenance effort. One of the primary directives of this program should be the development and adoption of a strong Ute language policy which would ensure continued Ute language utility at the tribal and community levels, including expanded Ute language instruction in the schools serving Ute children.

In summation, it comes down to whether the Ute Indian Tribe desires to retain the Ute language, hence Ute culture. If the Ute Tribe desires to retain its language it will have to invest heavily in its preservation. Ute language instruction will have to also be provided in the communities to the young adult population (ages 18-34) because education division figures indicate that there is a growing number of Non-Ute speakers in these age groups. Many of these young people will marry and have children who, in turn, will contribute to a second growing generation of Non-Ute speaking Indian children. If allowed to continue, only a few family groups will retain the Ute language, if retained at all. It is for this reason that a strongly worded Ute language policy be adopted. This policy must recognize the Ute language as the first language for the Ute Indian Tribe.

Failure to recognize the Ute language as the first language for the Ute Tribe will guarantee its loss because it is a known fact that English currently is the predominant language spoken by most tribal members. To

"IF THE PRESENT DECLINE IN UTE LANGUAGE FLUENCY CONTINUES, IN 20 YEARS, THERE WILL BE NO UTE PEOPLE. . . JUST BROWN SKINNED PEOPLE LIVING IN POVERTY."

Forrest S. Cuch

place Ute language second to English is to grant acceptance of the present reality and very little will change the status at all of the Ute language, in its present form.

Recommendations:

In order to preserve and sanctify the cultural distinctiveness and traditional ideals of the Ute people, every effort must be initiated to instill these traditions in Ute youth not only within the home and ceremonial environment, but in the schools and community as well. The Ute language must be re-instituted as a functional value as well as traditional value in the everyday life of Ute people:

1. The Ute Indian Tribe must continue to operate a tribally funded Ute language department under the education division. The primary mission or directive of this department is to foster the functional utilization of the Ute language as an integral part of everyday life on the Uintah and Ouray Reservation.
2. The Ute Indian Tribe must demonstrate its commitment to the revival of the Ute langauge through adoption of a strong statement or Ute language policy, a policy which would establish the Ute language as the official or first language of the Ute Indian Tribe. This policy should encourage proficiency in both the Ute language and English language. It should also require the public school system to provide Ute language, Ute history and Ute culture studies instruction to all Ute students, at appropriate grade levels, as an integral part of the school curriculum, in all schools serving a significant number of Ute students.
3. The Ute Indian Tribe should provide Ute language instruction in the communities, utilizing available tribal facilities, for

the young adult population, ages 18 to 34. The Ute language department should be granted adequate instructional personnel, materials and supplies to enable this program to provide these services.

4. Ute tribal elders should be involved in all program planning, implementation and evaluation including actual instruction provided by all Ute language programs.
5. The Ute Tribe should establish a Ute Language and Cultural Committee to review and approve all Ute language activities, including any or all research proposals submitted by outside entities, agencies and individuals regarding the Ute language and traditional Ute culture. The primary purpose of this committee would be to coordinate Ute language activities and to ensure that all research conducted by outside entities do not violate or transgress traditional Ute ideology nor serve to undermine these efforts to strengthen Ute culture at all fronts.
6. Continue to conduct research in cooperation with the Title VII Wykoopah Bilingual Education Project regarding Ute and English language development among Ute Indian children, especially in the areas of reading, spelling, speaking and writing and the possible existence of "Indian English." See the following prospectus: Ute Student English - Speaking, Reading and Writing pages 207-212.

UTE LANGUAGE POLICY FOR THE NORTHERN UTE TRIBE

"THE VOICE OF THE LAND IS IN OUR LANGUAGE"

DECLARATION

The Ute language is a blessing given to our people by the Creator. It is of spiritual significance, and it must be treated as such. It is a part of our people as well as a part of our land. There is no way that our language can be separated from our traditional beliefs and practices. Our language and our culture are one in the same. We, therefore, set forth the following policy statements to re-affirm our committment to the preservation of our language as a blessing for the future generations.

It shall be the official policy of the Northern Ute Tribe that:

OFFICIAL LANGUAGE

1. The Ute language, as spoken on the Uintah and Ouray Indian Reservation shall be the official language of the Ute Indian Tribe.

PARENT INVOLVEMENT

2. It shall be the policy of the Ute Indian Tribe to encourage parents to teach their children to become proficient in both the Ute language and English. It shall further be the policy of the Ute Indian Tribe to involve parents to the greatest extent possible, in the instruction of Ute language.

INTEGRAL PART OF ALL SCHOOL CURRICULUM

3. It shall be the policy of the Ute Indian Tribe to require Ute language instruction for Ute Indian students in grade levels beginning with pre-school to adult education or post high school levels. This policy shall require the local education agencies (school districts) to implement Ute language instruction, on a mandatory basis, as an integral part of the regular/required curriculum in all schools serving more than 10% Indian children (grades K-12). This policy shall include Ute children attending all pre-school programs, namely the Ute Tribal Head Start Project and any tribally operated adult education or post high school program, including community college programs. This policy shall apply to all Indian students having one parent who is an enrolled member of the Ute Indian Tribe. This policy is further interpreted to mean "equal educational opportunity" for Indian children as guaranteed by the Equal Education Opportunity Act of 1976.

INVOLVEMENT OF ELDERS

4. It shall be the policy of the Ute Indian Tribe to encourage the use of tribal "elders" to the greatest extent possible in providing Ute language instruction to Indian children. This policy includes instruction in other areas, such as: stories and legends; history, crafts, etc. The use of tribal elders in program planning, program development and evaluation is also encouraged.

BUSINESS COMMITTEE AS AUTHORITY FOR LANGUAGE DECISION

5. All decisions about the language, use of the language in schooling programs, and research efforts regarding the language, shall be made or approved by the Ute Tribal Business Committee or by the designated authority empowered to make decisions or take other actions on this matter by the Business Committee.

UTE LANGUAGE AND CULTURE COMMITTEE

6. To facilitate in the decision-making process, a Ute Language and Culture Committee shall be created and sanctioned by the Business Committee; and this Language and Culture Committee shall be designated by the Business Committee to make recommendations for action on language issues to the Business Committee; whether the Ute Language and Culture Committee should be designated by the Business Committee actually to make decisions on language questions shall be decided and determined by discussion of the Business Committee.

NO ONE PROGRAM SHALL DOMINATE

7. Ute language instruction must go on many fronts and under the sponsorship of many different programs. No attempt shall be made to subordinate any one program under the authority of any other such program. All programs offering instruction in Ute language or otherwise addressing some facet of the language issue are, ultimately responsible to the Ute Tribal Business Committee and to the tribal membership in the use and treatment of the language.

PROGRAM CONSULTATION REQUIRED

8. Prior to making any decision concerning the status of the Ute Ute language, Ute history, Ute traditions and Ute culture on the Uintah and Ouray Reservation, these issues shall be fully discussed among all the programs affected and/or brought before the Ute Language and Culture Committee.

RESEARCH REQUIRES TRIBAL ENDORSEMENT

9. Research efforts conducted by outside entities, agencies and individuals regarding the Ute language and traditional culture shall be carried out on the Uintah and Ouray Reservation only with the expressed approval and endorsement of the Business Committee or its delegated authority. No program shall enlist the assistance of services from any outside agency or individual without first seeking the endorsement of the Business Committee or its designated authority. Outside agencies and individuals seeking to carry out research to provide technical assistance, or otherwise intervene in tribal language, cultural or educational "conditions" shall do so only after explicit permission to operate in that fashion has first been secured from the Business Committee or its designated authority. Outside agencies and individuals will be required to complete a human rights protection clause or statement which will ensure human rights protection for Ute tribal members and corporate rights on behalf of the Ute Indian Tribal Government, with particular attention to coyprights ownership and protection.

NO OFFICIAL ORTHOGRAPHY

10. At the present time, there is no "official" Ute language orthography. No single system shall be presented as an "official" writing system until the Ute Language and Culture Committee and the Business Committee have reviewed and evaluated the system and officially identified the system as the "official" system. No language program shall operate or imply by its operation that their system is "official" until this sanctioning has occurred.

TEACHER INSERVICE

11. All teachers of Indian children shall be required to complete three (3) hours of college credit within two years of their beginning date of employment, in Ute language, Ute history or Indian studies related courses as approved by the Ute Language and Culture Committee. This policy shall only apply to teachers in schools serving more than 10% Indian children.

COMPOSITION OF THE UTE LANGUAGE AND CULTURE COMMITTEE

12. The Ute Language and Culture Committee shall be composed of representatives from each of the programs or projects currently providing Ute language instruction on the Uintah and Ouray Reservation; Ute elders; including a delegated member of the Tribal Business Committee; and of other individuals who have been active in language preservation and maintenance throughout their own careers. The Ute Language and Culture Committee shall be coordinated under the Tribal Division of Education. The Committee shall meet at least four times a year or on an emergency basis, with meeting dates to be determined by the Tribal Division of Education in consultation with the Committee membership. The dates and times of the Committee meetings shall be published in the Ute Bulletin and/or otherwise distributed to the tribal membership. All meetings of the Committee shall be open to the public and any member of the tribe may express concerns on the language question during the times of the scheduled meetings. Minutes of each meeting are to be kept and disseminated to the tribal membership in whatever fashion seems most appropriate. Meetings within the on-reservation communities should be scheduled on a regular basis throughout the year.

ROLE OF UTE LANGUAGE AND CULTURE COMMITTEE

13. The role of the Ute Language and Culture Committee shall include, but not be limited to the following:

    A. To serve as the primary planning, screening and review board for all issues relating to the Ute language, Ute history and Ute cultural instruction or activities on the Uintah and Ouray Reservation.

    B. To assist the Ute Tribal Business Committee in the formulation of policies pertaining to the Ute language, Ute history and Ute cultural activities on the Uintah and Ouray Reservation. The Ute Language and Culture Committee shall submit recommendations to the Tribal Business Committee for final approval.

    C. To conduct program planning and program development efforts concerning the Ute language and culture activities.

    D. To monitor and coordinate all programs and activities (federally funded, tribally funded and privately funded) currently providing or planning to provide Ute language or Ute cultural activities as part of the program's services.

E. To review and approve all Ute culturally related curriculum (textbooks, workbooks and other instructional materials) to be used to provide instruction to Ute people in the Ute language, history and culture.

F. To review and approve all Ute language, Ute history and Ute culture related research studies and proposals submitted by outside entities, colleges, universities, private groups and individuals, and recommend approval or non-approval to the Tribal Business Committee.

G. To screen and determine Ute language competence for Ute speaking individuals desiring to obtain college credit from colleges and universities for speaking a second language.

H. To review and approve all other assignments and tasks related to the Ute language, Ute history and Ute cultural activities, as may be designated and assigned by the Ute Tribal Business Committee.

UTE STUDENT ENGLISH: SPEAKING, READING, AND WRITING -- a research prospectus

BACKGROUND: Elementary school-aged Indian students, regardless of tribal background, often are found to evidence problems in the speaking, reading, writing or understanding of English as used in their school classrooms. Research shows that the way English is spoken by non-Indian class- and age-mates as well as student active or passive control over the Indian language(s) traditional to their tribal background(s) may both be factors influencing these problems. The general process of student language development is a third possible influence. There may be other factors underlying the Indian student's English language problems as well. And unless these causes have been made clear in each instance, correcting student English problems will continue to be a difficult and frustrating process for student and for teacher alike.

RESEARCH GOALS: The Title VII bilingual program began a study of specific English problems and possible causes for these problems in the spring of 1982. By December, 1982, a list of linguistic features characteristic of Ute student spoken English had been prepared and the extent to which Ute language grammar was influencing the appearance of those features in spoken English had begun to be assessed. Research along these lines has continued over the spring and summer, 1983, probing more deeply into the Ute language basis of these English problems. Comparisons between Ute student English and the English of elementary-school aged Indian students from Mohave, San Juan Pueblo, Laguna Oueblo, Isleta Pueblo, and Pima tribal backgrounds have also begun to be drawn, to determine the extent to which these Ute English features may also be characteristics of other Indian student English varieties.

While comparative work will continue throughout the fall, we are now ready to focus attention on some additional sets of Ute student English proficiency-related questions. First, we want to determine whether, and in what ways, the spoken English of the Ute students is similar, or different from, the spoken English of their non-Indian classmates. Exploring this question will show us, among other things, the extent to which Ute student English characteristics are typical of English as spoken by all students within the Uintah Basin, regardless of political background.

Next, we want to begin looking at the ways in which Ute students' spoken English intersects with the development of other English language arts skills. So two more questions have to be explored:

1. In what ways do the Ute students' problems with spoken English affect the students ability to read English and to understand the information which written English texts contain?

and

2. In what ways do the Ute students' problems with spoken English affect their mastery over the writing of English. Of primary interest here is spelling, but questions of punctuation and questions of written sentence rhetorical style need also be be addressed here.

RESEARCH PROCEDURES: At present, the research into oral language correlates for spelling problems can be restricted to two sets of comparisons: First, a comparison of written forms with standard

English spellings, to determine if general patterns underlie and connect differences between standard and more localized spelling; and second, comparisons of student written materials with the spoken equivalents of those words and phrases, to determine if in instances of non-standard spelling, students are spelling materials in imitation of the way they pronounce them. These comparisons should provide enough data to determine whether (and if so, in what ways) Ute language based spoken English problems carry over into the writing of English as well. In-class writing assignments and spelling tests will provide the raw data for this segment of the analysis. Teacher cooperation in saving materials (or, if necessary, in giving assignments so that particular written forms can be elicited for study) will be arranged by Title VII staff.

Exploration of similar questions within the area of reading skills development and reading-related problems may prove to be more problematic and a more carefully detailed data-gathering plan is therefore necessary during this segment of the research effort. Previous studies of reading under similar circumstances have shown how simplistic it is to believe that spoken language will directly affect the quality of student reading performance. We know that spoken language details do not always predict oral language difficulties and that difficulties in oral reading, once identified, do not necessarily predict anything about the processing of information from the written text. Processing of information -- commonly termed comprehension -- was to be the focal point for any attempt meaningfully to understand the causes of student reading "problems".

For this reason, the research to be undertaken here has to be able to determine in some precise way:

1. whether spoken English directly impacts on comprehension of written English;
2. whether spoken English reflects certain more underlying linguistic details which themselves impact on written English comprehension;

or

1. whether spoken English shows no necessary connection to the comprehension of written English materials at all.

The research design to be followed draws on the data-gathering and data-analysis scheme used by Wolfram, Christian, Potter, and Leap in their study of Indian student reading and writing skills in schools at two Pueblo Indian communities in central New Mexico. Briefly, the research design calls on the participating students to read out loud a 800 - 1,000 word passage not seen or studied before; then to answer some questions about the content of the story, the sequence of events in the story, and the inferences which a person can draw from the story materials, once fully mastered. A tape-recording is made of the reading and the discussion. The reading tape is then transcribed and analyzed for "miscues"; the bulk of the analysis then attempts to draw relationships between the observed miscues, responses to the comprehension-related questions, and the incidence and detail of spoken language (or language-related) features and processes as evidenced in both sections of the exchanges.

It is anticipated that each reading and discussion will run for 45 minutes. Members of the Wykoopah staff will conduct these sessions. Dr. Leap will provide necessary orientation and training and undertake other measures required for quality control.

SAMPLE: The research population will be drawn from the universe of third and fourth grade students attending Todd, Lapoint, and Myton Elementary Schools. The sample will be stratified by sex, ethnic background, and grade -- to guarantee that the research population will contain an internal complexity reflexive of the universe from which it has been drawn. Interviews will be conducted with 42 students, 14 per site, as an initial estimation. Final determination of sample size will be delayed until an accurate student count can be elicited from each school and other negotiations are completed with classroom and administrative personnel.

TIMETABLE: Tape recordings of reading passages and of the student discussions of those passages will need to be made within the first six weeks of the fall semester, 1983. Student spelling lists and writing samples will also be collected during that time. Additional data may need to be gathered during the middle of the academic year, though it is assumed, that students at Todd Elementary School will provide ample sources for secondary data-gathering.

Assuming that the reading and writing data can be obtained by October 1, preliminary analysis of spelling perfomrance should be completed by January, 1984. It is hoped that the analysis of the reading data can also be completed by that time. However, the deadlines for the reading analysis will need to be kept flexible for the present, recognizing the amount of time which careful analysis of the reading passages and the content responses will undoubtedly consume.

FOR ADDITIONAL READING: The Wykoopah project office at Todd Elementary School has copies of several papers which discuss the relationship between student and spoken English fluency and the language arts achievement. Two essays of particular relevance to the present research are:

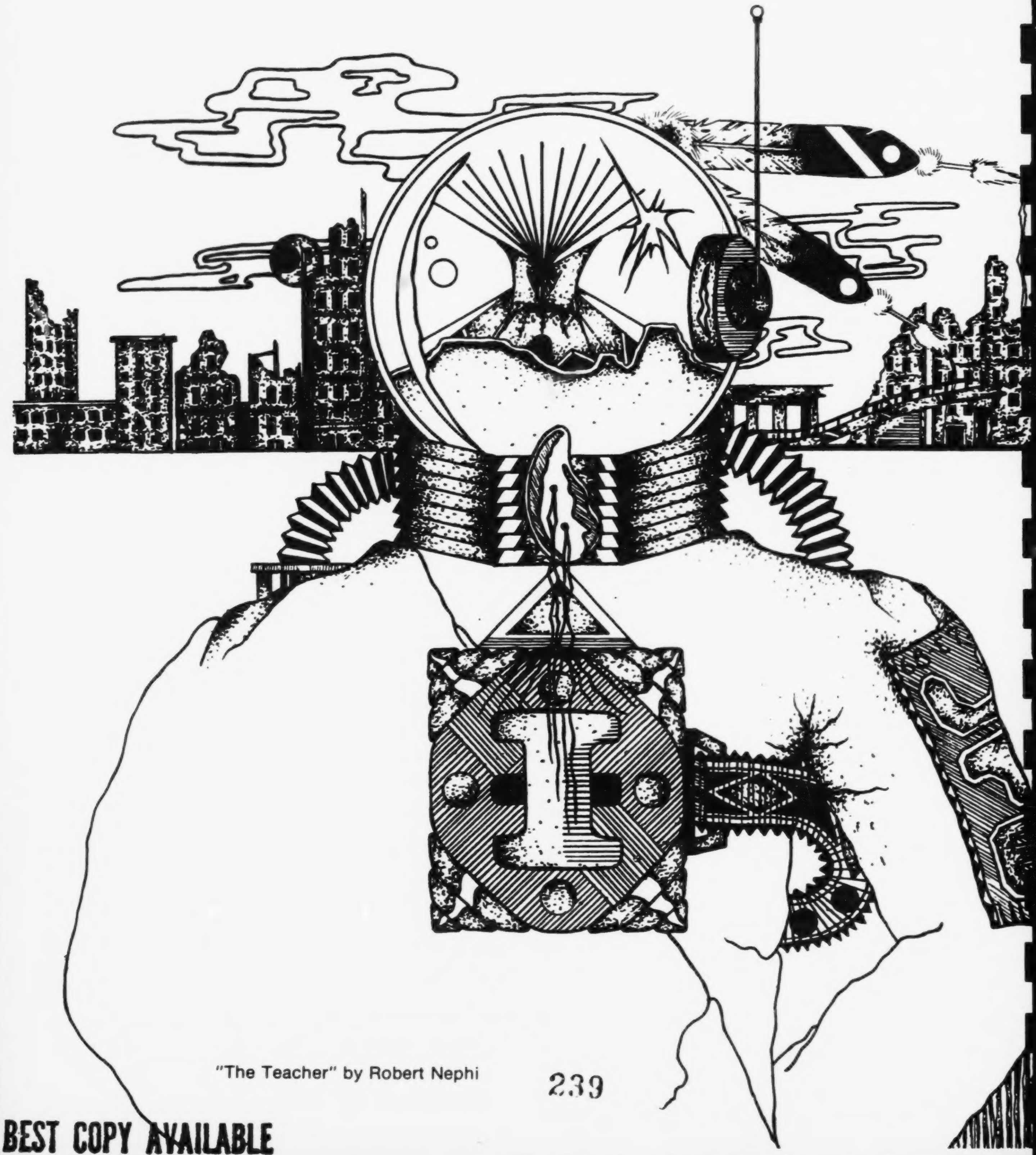
> Leap, William L. 1978 American Indian English and its implications for bilingual education. *in* Alatis, James, ed. *International Dimensions of Bilingual Education*. Washington, D.C: Georgetown University Press.

and

> Leap, William L. 1983 Contrastive studies in writing: English and American Indian languages. *Annual Review of Applied Linguistics*. Rawley: Newbury House.

The annotated bibliography in Leap (1983) will help put the research effort proposed here into broader perspective.

PROPOSED UTE TRIBAL COMMUNITY COLLEGE —
In Preservation of Ute Ideology



"The Teacher" by Robert Nephi

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LONG RANGE PLANNING RECOMMENDATIONS
FOR
UTE TRIBE EDUCATIONAL DEVELOPMENT

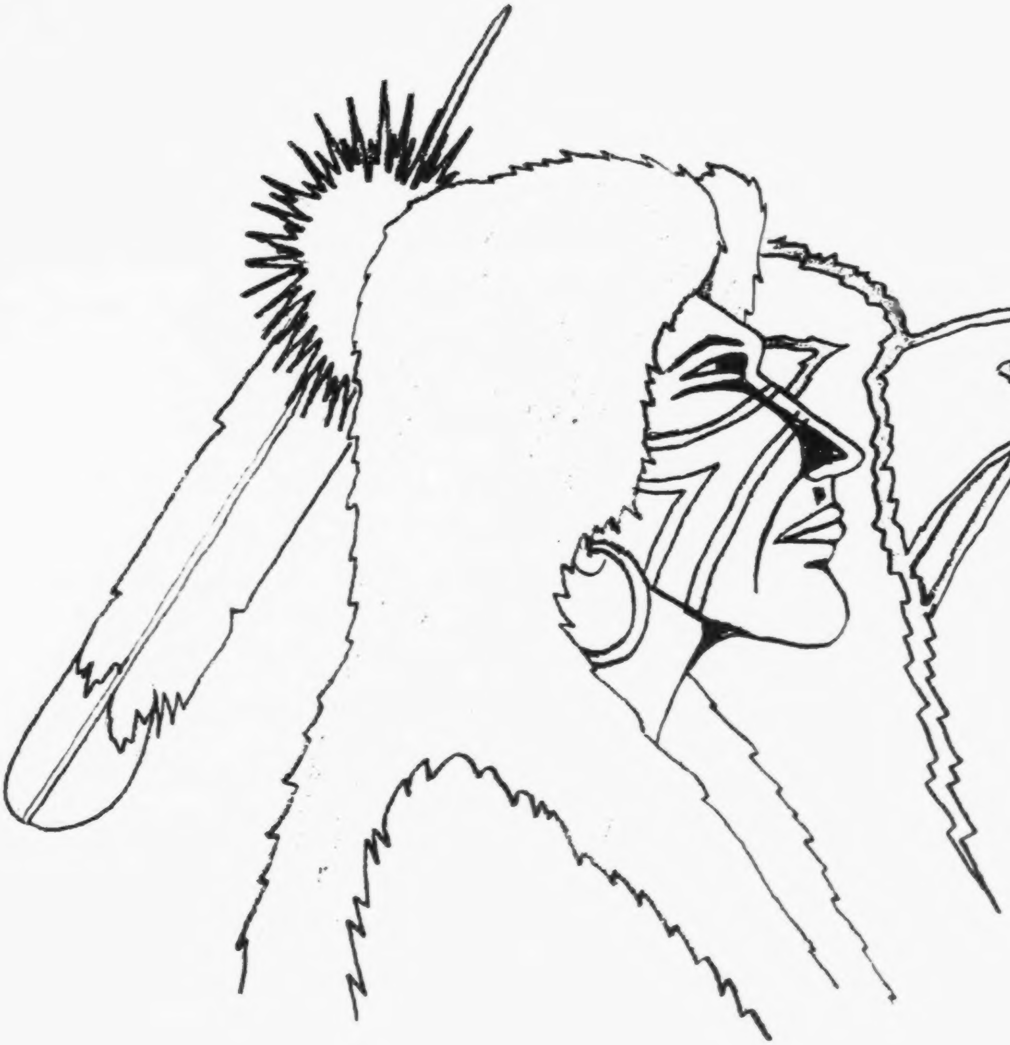
Tribal School System

A close review of the data obtained from the comprehensive needs assessments conducted in 1978 and 1982, including the studies: Dimensions of Math Avoidance Among American Indian Elementary Children, 1982, by Dr. William Leap, American University and two papers published in the Anthropology and Education Quarterly, Volume VI, No. 2, May, 1975 and Social Science Teacher, Volume II, No. 2, November 2, 1975, written by Dr. B. Allen Tindall, University of California, Berkley, point strongly to the need for the Ute Indian Tribe to establish its own tribal school system.

Ideally, the Ute Indian Tribe should initiate the establishment of a tribal school system with facilities and programs to accommodate all grade levels, elementary, junior high and high school. This move, however, would represent a high cost, high risk investment similar in size and scope to a large business venture. It would represent millions of dollars invested in capital outlay for plant facilities, not to mention operational costs, which would increase each year. Without a stable tax base or other solid financial source of revenue, a tribal school system would be costly and an unwise undertaking.

Tribal High School

The Ute Indian Tribe could even endeavor to establish and operate a tribal high school program in response to the incidence of subtle, but critical academic/social problems among Indian secondary students, as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revealed in the 1982 needs assessment. There are presently two site facilities that could easily be converted into high school facilities: The Ute Fabricating Plant and the Bottle Hollow Resort Complex. It is feasible to assume that such a high school program could be operational in one to two years. It is important to note, however, that in establishing and operating this school, the Ute Indian Tribe would be locking itself into a permanent service venture which would have to be funded annually, year after year. Whether or not the long range benefits of this program would lead to a significant improvement in the quality of education and attainment among members of the Ute Tribe remains questionable.

Tribal Community College

Critical review of all available educational surveys and studies also, however, point to the need for a more comprehensive approach to this problem. In retrospect, this data points to the need for an all encompassing program endeavor, one that would provide services not only conducive to improved educational opportunities for students in school, but opportunities for parents (young parents in particular), college bound high school graduates, students out of school, high school dropouts, tribal employees and others who desire a second chance to complete their education. This all encompassing program is none other than a tribal community college program.

A review of the advantages and disadvantages of a tribal community college program may be helpful in recognizing the need for a college program:

TRIBAL COMMUNITY COLLEGE

ADVANTAGES

- Greater student population served:
  - -adults (young parents)
  - -college preparatory for high school graduates
  - -youth out of school - dropouts
  - -tribal employees
  - -others as deemed necessary
- More responsive academic program (language arts; math and science)
- Establishment of performing arts program which builds upon the strengths of the Ute people
- Reduce on-campus college drop-out rate
- Training programs tailored to meet the needs of the tribal organization eg. management training programs
- Availability of college facilities for conversion
- Greater long range benefit to students in school as a result of parent utilization of college programs
- More adults pursuing GED and pre-college programs
- Another resource is available to tribal leadership in research and other related services
- Upgrade skill level and career development for employees of tribal organization
- Charges for tuition, books and fees will supplement college operating costs
- Many happier and fulfilled people, in general

DISADVANTAGES

- High start-up costs associated with conversion of school plant and operations.
- Delay in obtaining accreditation
- Questionable management capacity to the tribe to operate college program
- Inadequate housing available for instructors
- Non-availability of solid financial base
- Operational costs will increase each year
- Lack of permanent political support and/or political immunity due to changes in office on the part of the Tribal Business Committee
- No guarantee of more effective academic/ non-academic program
- No guarantee of better instructors
- Some resentment will develop among local post high school institute programs

The key to this comparison is the long range benefits to be derived from the community college program on behalf of the tribal membership, in general.

The other critical factor is that the college program serves a greater or broader student population. A greater variety of the tribal membership will benefit from the college program. The community college program would represent a comprehensive attempt to upgrade the educational level/attainment of the entire Ute Indian Tribe.

It is believed that the benefits obtained by parents in attending the college program will have an immeasurable positive influence upon their children in school. School children who visably see their parents pursuing or furthering their education will inevitably realize the importance of school and develop a stronger desire to learn and successfully complete high school.

Further, the savings derived from reducing the college drop-out rate will bring a significant return through generating more capable and successful college graduates. The increased emphasis upon college preparatory instruction will also encourage more scholarship among the college bound students, especially in the science related fields.

Recommendations:

The comprehensiveness of the tribal community college program and its long range benefit to the tribal membership is the basis for it to be recommended as the most important and critical long range undertaking on behalf of the Ute Indian Tribe. It is also recommended that an alternative high school program be included as part of the college. Eventually, it would be advisable to establish a separate and complete tribal high school program for those Indian students who do not function well in the public high school or need options available to them.

Finally, it would be of the highest order if it were possible to establish both a tribal community college program and a tribal high school program.

Cost Justification for Tribal Community College

For fiscal year 1983 (1982-83), the Ute Tribal Business Committee appropriated approximately $500,000 or half a million dollars for the operation of the Bottle Hollow Resort. The FY 1983 budget also includes a projected loss of $375,000, not including depreciation. (Source: Current Manager, LaRose - December, 1982) Previous expenditures and losses for the operation of the Bottle Hollow Resort are as follows:

Period	Net Loss
May 1, 1975 to April 30, 1976	$ 425,013
May 1, 1976 to April 30, 1977	613,696
May 1, 1977 to December 31, 1977	437,597
January 1, 1978 to March 31, 1978	142,082
April 1, 1978 to March 31, 1979	580,686
April 1, 1979 to March 31, 1980	1,205,456
April 1, 1980 to March 31, 1981	749,569
April 1, 1981 to November 30, 1981	231,715
December 1, 1981 to September 30, 1982	449,870
TOTAL	$4,835,684

The total net losses for the operation of the Bottle Hollow Resort total $4,835,684 over the last nine years. (Source: BIA Reservation Program Planner, Coonrod - January, 1983) As you can see, the Ute Indian Tribe has not realized any return on these investments. In fact, the resort has continued to operate at a significant loss throughout its existence.

The point here is very simple. Considering the appropriation levels for this single business enterprise over a five year period (even for one single year), the Ute Indian Tribe could have been successfully operating a tribal community college program which would have provided many long range benefits to the general tribal membership. Refer to the list of advantages-vs-disadvantages of the tribal community college.

Renovation of the Bottle Hollow Complex

The purpose for singling out the Bottle Hollow Resort as a target for criticism is simply that this facility and the huge operational costs would have been better suited for a tribal community college. In short, the general tribal membership is deriving very little benefit from this huge investment. Meanwhile, the Bottle Hollow Complex is being committed to this loosing cause when it could be converted into a highly attractive and richly artistic college facility. To construct and create such an aestetic and high quality designed facility as the Bottle Hollow Complex at the present time would cost millions of dollars more than the original costs. It, therefore, appears feasible that this facility be retained and utilized to the greatest extent for the benefit of the tribal membership, especially for the purposes of a college endeavor.

Renovation of Ute Fabrication Plant

The former Ute Fabrication Plant would also serve as an excellent facility for a tribal community college. This modern and spacious 40,000 square foot facility was constructed in 1974 at a cost of $1,790,000.00. It is believed that the Ute Fabrication Plant would be an ideal college training facility. This facility has over 30,000 square feet of shop and classroom training space and approximately 10,000 square feet of office space (carpeted), including the lobby and reception area.

Tribal Community College - Cost Factors

The following are some projected budget and cost factors to be taken into consideration regarding a tribal community college program:

Projected Expenditures for First Year

Personnel:		$295,000
(1) President	$40,000	
(2) Administrative Aides @ $25,000/each	50,000	
(4) Teachers @ $25,000 to $30,000 each	120,000	
(1) Financial Aid Officer	20,000	
(1) Local Consultants - negotiable	50,000	
(1) Executive Secretary	15,000	
Fringe Benefits: (18% of salary)		53,100
Travel:		15,000
Equipment: (Includes office equipment for 10 offices @ $1,500/office		50,000
Telephone: (10 telephones @ $700/year)		7,000
Total Expenditures Less Renovation		$450,100
Renovation		$500,000 to 750,000

As with any large business endeavor, the start-up costs are usually excessive. It is believed that the most significant cost in the beginning year of operation for the community college will be the costs associated with renovation. Since this cost will depend upon the estimates established by an independent building engineer, there is no way to forecast any kind of anticipated cost. Suffice it to say that these costs will range between $150,000 to $200,000 to make the total expenditure for the first year and renovation costs at $650,100.

Projected Revenues for First Year

Total income based upon 200 students:

*100 Out-of-state resident students @ $3,800 each (tuition $600 per year plus room and board at $3,200 per year)	$380,000
*100 In-State students @ $600 each (tuition only at $600 per year)	60,000
Total Revenue	$440,000
OR	
100 Out-of-state students @ $6,000 each (tuition @ $2,800 plus room and board @ $3,200 per year)	$600,000
100 In-State students @ $2,000 each (tuition only @ 2,000 per year)	200,000
Total Revenue	$800,000

*It is believed that it will be necessary to encourage out-of-state student enrollment in order to generate necessary revenues to significantly balance out the investment. The Ute Tribe may reduce this projected number of out-of-state students, if desired. However, this action will significantly reduce the level of revenues which otherwise could be generated. This decision lies entirely with the Ute Indian Tribe.

UTE TRIBAL COMMUNITY COLLEGE

PROPOSED AREAS OF STUDY AND STAFFING REQUIREMENTS

It is suggested that the Ute Community College focus upon areas of study which will attract the greatest number of potential students and at the same time be "cost effective"! For this reason it is necessary to avoid as many "Hardware" costs as possible. Many community colleges have failed because they have attempted to build unrealistic programs which were not based upon realistic cost factors. An example would be . . . programs in the physical and natural sciences require extensive and expensive research instrumentation.

The proposed areas of study for the college are:

1. Bilingual Education and Cultural Heritage Studies
2. Fine Arts, to include theater, creative writing, music, dance and painting.
3. Human Relations Training
4. Third World Studies
5. Alternative Energy Studies
6. Audio Visual Studies

The learning/teaching modality will include an inter-disciplinary focus with the possibility for students to choose as many as three different areas of interest. Each of the proposed areas of study were choosen after careful analysis as to their potential to attract students and their relative expense. Following is an in-depth consideration of each of the areas of study along with tentative course offernings.

1. Bilingual Education and Cultural Heritage Studies:

This area of focus will include courses in Ute communicating skills, English communicating skills and courses in Ute history. The purpose of this area of focus will be to allow students to be very aware of their own heritage and to feel comfortable communicating in either Ute or English. Emphasis shall be placed upon training for pre-school, elementary, and secondary teachers of Ute children.

Conversational and written language skills will be emphasized. Suggested courses to meet the needs of a divergent student population would include:

A. The History of the Ute People (5 quarter hours)

A course designed to acquaint the student population with the historical legacy of the Ute people. Emphasis will be placed on the traditions, philosophies and lifestyle of former times and how these factors inter-face with current directions. Students will be asked to use their knowledge of history in the formulation of models of economic and social development for the current epoch.

B. Ute Communicating Skills (5 quarter hours)

This course is designed to build familiarity (for non-speakers) and stronger fluency (for all speakers) in the use of Ute language and language traditions for communicative purposes. Vocabulary building, familiarity with the principles of writing Ute, home language instructional tasks and curriculum design will be focused upon.

C. English Communicating Skills (5 quarter hours)

To build a higher level of comfort in the speaking, listening, writing and reading of the English language. Vocabulary building and conversational English will be emphasized. Students will also be given the opportunity to build word recognition skills and to build their own curriculum design.

D. Living Ute History (5 quarter hours)

This course is designed as a "real life", "hands on", experience where students will "learn" various aspects of Ute culture by "doing"! Each student will gain an introduction to hide tanning, meat drying, jewelry and basket making and bead work. After the introduction . . . each student will be asked to complete a project in one of the before mentioned areas.

2. Fine Arts, Theater, Creative Writing, Music, Dance, Art and LAMB:

This focus will include courses which acquaint students with various art forms and encourage them to adapt these forms to their own personal experience. The courses will primarily utilize a comparative cross cultural format so that each student is given the opportunity to use what they learn in the creation of their own artistic style. Here the approach will utilize a combination of information giving and actual experience. Ultimately, the various courses could be integrated and build progressively on each other. For example: creative writing and poetry could be put into movement/dance composition and then incorporated into a theater production. Suggested courses are as follows:

A. Creative Writing

Emphasis shall be placed upon individual expression of experiences, feelings and aspirations. Poetry, short stories, legends, studies of established Indian writers will be done.

B. Art

Different mediums of expression, self-expression, Ute drawings-vs-standard drawing principles. Studies of established American Indian artists. Sculpture, design and style, etc.

C. Dance

Focus upon movement, and improvisation, traditional Ute dances as a means of appreciating other forms of the act of dance.

D. Theater

A creative approach building upon one's personal experiences in human life, situations, significant others. Creative plays, playrighting, studies of established American Indian actors, directors and producers.

E. Music

Enrichment of the music experience; appreciation of Ute music (songs) as a means of appreciating other kinds of music such as; classical, jazz, soul music, reggae and rock and roll; music as an integral part of living/quality of life and its importance to each individual, including study of accomplished American Indian musicians.

F. Learning, Acting, Action and Matrix (LAMB)

Students first of all choose some crucial area in their own lives, then they create a one-act play based upon that issue and then they choose other students in the class to be actors in the play that they have written. They then act in the play, and video-tape it and view the result and LAMB ties things in together in the areas of theater, psychology and sociology. Benefits for students are: more comprehensive self-awareness and increases self-confidence as a result of performing in their one-act plays and works as a carthartic experience of working through personal issues.

3. Human Relations Training:

A Humanist/Experiential Perspective to problem solving. Four courses designated to create a better understanding of "self" and other human beings.

A. Self-Awareness

This course will feature an introduction to Gestalt techniques which are designated to begin to develop a level of "self-trust" within each class participant. This course will examine the various kinds of behavior, and the Gestalt approach to dealing with them. Role playing will be an integral part of this course offering.

B. Problem Solving

The focus of this course will be to help the participant "notice" or discover his/her problem(s) and learn to utilize various alternatives and options available to them. Heavy emphasis will be placed upon "negotiation of interpersonal conflicts, and dealing with anger." Other session topics will include: morphological analysis; sex role stereotyping; psycho-kinetic exercises; centering techniques. Emphasis will also be placed upon learning alternatives to habits and other self-destructive behavior; the importance of "significant others;" and the consequences of self-hatred and the hate of others.

C. Assertiveness

Course participants will learn to "say and do" what they need to "say and do", in their best self interest. Participants will also learn the importance of being very "clear" in their communication so as to eliminate the chance of misunderstandings and questionable motives. Some other training areas will include: Gestalt "now" awareness or learning to experience "this" moment without being preoccupied with either the past nor future; centering and role playing exercises to show participants how to deal assertively with the reality of the "now."

D. Assertive Responses to Family Situations

Assertive behavior and problem solving in the family. Role playing exercises designed to show participants how to use the assertive model as a method of negotiation of differences within families. Dealing with adolescents! The use of Gestalt/Assertiveness as a model of encouragement for young children and young adults to do what is in their own best interests, (i.e.; going to school). Assertive responses to family violence; Gestalt understanding of techniques of solving child abuse and spouse abuse. Loving relationships - methods of producing optimum quality relationships between people who are important to each other.

4. Third World Studies:

The third world area of focus will concentrate on the economic, social and political development of various developing nations. There is a growing awareness that many American Indian tribal peoples share both the difficulties and aspirations of third world countries. Therefore, to study aspects of developing countries is to gain valuable information as to how best utilize the human and material potential of the Ute reservation.

The methodological tool that is most useful in this context is the use of ethnomethodological, comparative, cross cultural studies. The focus is to move from a theoretical understanding to practical application. Courses to be offered include:

A. Comparative Study of Tribal Groupings within the North American Continent

This class will look carefully at institutions, customs, beliefs of various North American Indian tribal groups. In addition, factual information about social, political and economic development will be shared and analyzed.

B. The Development Countries of South America

Various Latin countries will be considered. The importance of competing economic theories will also be understood. Questions to be asked are: Is Marxism or Capitalism more appropriate for developing nations? How can third world nations best utilize their limited growth potential? What are the implications for the Ute Tribe in its struggle to develop?

C. The United States, The Soviet Union and The Third World

Developing nations are being ideologically fought over by the United States and the Soviet Union. Each attempts to persuade the developing countries to adopt their respective ideological system. Where does this leave the developing nations? Is there a "gap" between the rhetoric and reality of American Foreign Policy?

D. World Government, Illusion or Growing Reality

As the Earth continues to become over-populated and resources become more scarce. . . what will happen to the developing nations in their relationship to the super powers. This course will examine the possibility of the coming "spaceship earth." Demographic, population and mortality/morbidity rates will be considered.

E. Human Rights, Tribal Sovereignty, Constitutional Rights

The complexities of current daily living make it extremely important for Indian people to become aware of their rights as a human being, as a member of a tribe, and as a U.S. citizen. This course shall examine the dualism of "tribal sovereign rights" versus powers of the State. Federal laws as they apply to American Indians as a result of treaty rights and trust agreements between American Indian Tribes and the U.S. Government. Civil rights; family rights; rights of the individual shall also be reviewed.

F. International Law

A new trend in national Indian affairs is a growing emphasis upon the establishment of relationships between American Indian nations and other nations in the Western hemisphere as well as abroad. The focus of this course will be to examine "tribal sovereignty" and its legitimacy, applicability and recognition under international law.

5. Alternative Energy Studies:

This focus will include becoming acquainted with and understanding solar energy, wind power, hydropumps, thermal energy and energy recycling. The goal of this area of study will be to allow students to learn how to build low cost alternative energy devices and to understand the efficiency of alternative energy devices. In an age when traditional sources of energy are becoming more scarce and expensive . . . increased awareness of alternatives is necessary. Suggested courses include:

A. Introduction to Solar Energy

American Indian people have had appreciation and respect for the sun for many generations. Now it is time to realize the ways in which the sun's rays can be magnified and turned into solar heat and solar air conditioning. Students will learn how to build passive solar systems. Each student will be given an opportunity to build solar greenhouses, solar food dryers, solar powered showers and solar powered air conditioning systems.

B. Introduction to Wind Energy

The electrical generating capacity of windmills is now being explored. New technological discoveries have enabled the development of cost efficient and effective windmill generators. Students will learn how to design, build and implement the use of these energy producing wonders.

C. Energy Recycling

The philosophy behind development and application of energy recycling. Such things as methane converters will be discussed in detail. Students will be given the opportunity to build their own methane converters if they so desire. The process by which waste products are converted into valuable forms of energy will also be considered.

D. Hydropumps and Geo-Thermal Energy

The principles behind the cost efficient production of geothermal energy will be considered as well as information on the construction of hydropumps which use the natural flow of water as their energy source.

E. Natural Resources Utilization on the Reservation

Focus upon utilizing natural resources on the reservation in ways which have not been considered previously. Utilizing alternative, non-traditional approaches to individual and tribal economic development on the reservation.

6. Audio-Visual Studies - Closed Circuit TV:

At the present time, one of the most effective means of promoting educational and behavioral change is through the use of the media, specifically television.

Studies have indicated that the average child watches a total of four and one half hours of television per day. Ute children are not different from the dominant society in this respect.

Our children are constantly exposed to the television medium as are the adults and children of the surrounding communities. Now the question becomes, what are the messages that children learn about themselves from television and what are the messages children would learn if the Ute Tribe were to develop our own cable television network?

(1) Our children currently learn to imitate white society and to deny their own cultural heritage. This is because there is no information presented which relates to themselves or their own philosophical orientation.

If we were to have our own cable television station, children would learn the ways of the dominant society as well as the philosophy of the Ute peoples!

(2) What all children currently learn from commercial television is to be greedy, consumption oriented, superficial and dishonest. They learn that the only important values in life are money and competition - then when Ute children are denied access to equal participation, they begin to feel that something is wrong with themselves and adopt self-destructive habits!

Ute children need to understand the beauty of our culture, as a living, breathing style of life.

What characterizes the Ute way? The answer includes . . . respect for all living things, the knowledge of the reality that people are part of life. . . not apart from life! Respect and concern for all members of the community and most of all. . . a "Cooperative Ethic"! Historically and currently, the Ute people prefer cooperation over competition, it is this cooperation which has allowed our people to exist and survive for many generations in the face of the systemic racism of the surrounding communities!

Now, it is time to use the most powerful medium of the 20th Century in order to promote a better quality of life for our own people. A comprehensive educational plan must of necessity include television as an educational tool - television is here, it has enormous impact and it will continue to impact our children - therefore, it is imperative that the Ute Tribe utilize this technology and create a closed circuit television station which provides alternative programming for both the Ute people and surrounding communities!

The rewards for doing so are clear and obvious:

1. Our people will develop more of an appreciation for awareness and our *living philosophy of life*.
2. The surrounding white communities will become more aware of what we are about and what our beliefs have to offer them.
3. Information about Ute people and activities will help lead to more respect being given Indian people by the surrounding communities.
4. The effectiveness of Ute beliefs for quality living will serve to enhance the self-esteem of our young people.
5. Many *young* Ute people will be given opportunities to pursue careers in the broadcasting industry and video industry.
6. Since the station will be operated by the Ute Tribe, many of our people will be given an opportunity to demonstrate their skills *Vis a vis* the television medium.

The following is an example of a typical day of broadcasting on the Ute television station!

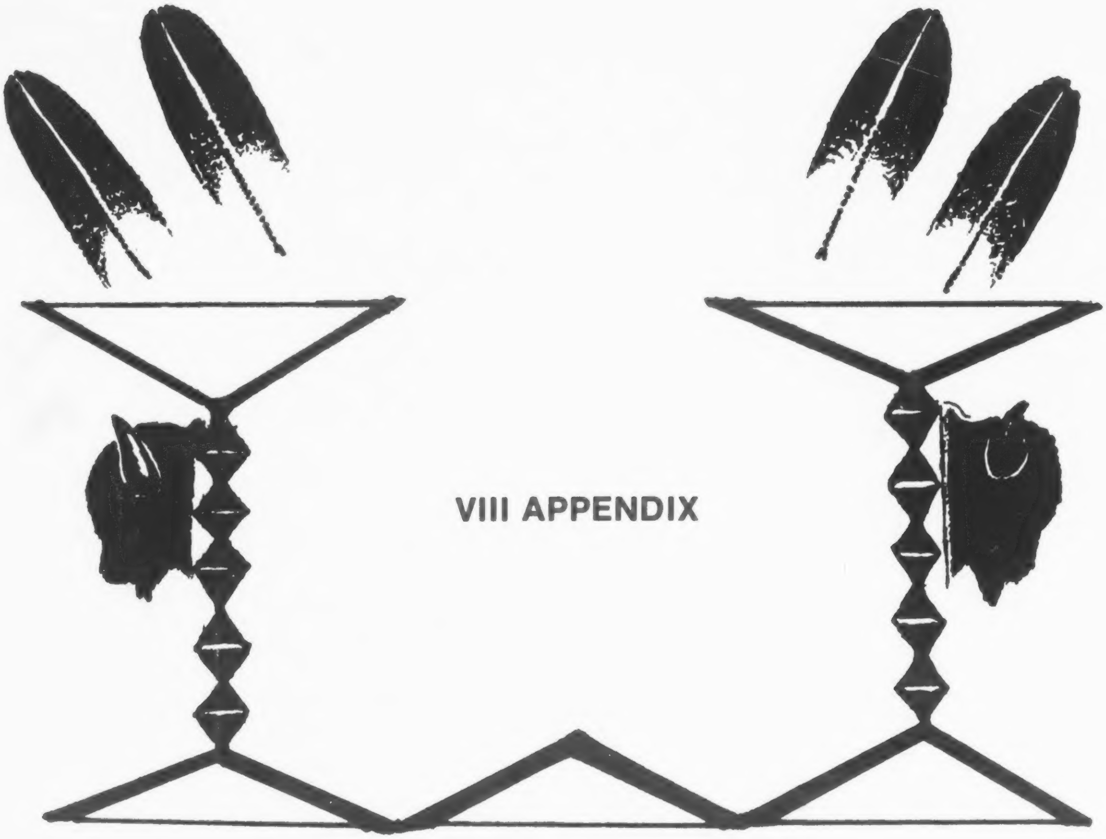
6:00 a.m. to 6:30 a.m.	Sunrise Ceremony (prayer) Talking about respect for the sun and life! (Demonstrating the Ute appreciation for all living things)
6:30 a.m. to 8:00 a.m.	National, intertribal and Ute community news. Information will be given about national affairs, what is going on with other tribes and live broadcasts featuring members of the Ute community.

8:00 a.m. to 9:00 a.m.	A live presentation of aspects of Ute history.
9:00 a.m. to 10:00 a.m.	Ute art forms! Dance, music, painting, beadwork, jewelry making, etc.
10:00 a.m. to 10:30 a.m.	Bilingual education (daily).
10:30 a.m. to 12:00 p.m.	Business report - National, international and Ute business matters focusing upon issues which impact the Ute people
12:00 p.m. to 1:30 p.m.	National, international and Ute community news! Updates of fast breaking stories.
1:30 p.m. to 2:30 p.m.	Focus on youth! Entertainment, education, what is happening in the schools.
2:30 p.m. to 3:30 p.m.	The Third World - studies showing the trials and successes of developing nations and their relationship to issues impacting Ute development.
3:30 p.m. to 4:30 p.m.	Children's Program - utilizing Ute teachers as broadcast people.
4:30 p.m. to 5:00 p.m.	The Ute Way - presentations by spiritual leaders of Ute philosophy and beliefs.
5:00 p.m. to 6:30 p.m.	International, national and Ute community news.
6:30 p.m. to 8:30 p.m.	Ute sports - basketball, volleyball, handgames (no betting) tournament presentations.
8:30 p.m. to 10:00 p.m.	Foreign film presentations - dramatic and comedy films from around the world.
10:00 p.m. to 11:30 p.m.	International, national and Ute community news.

11:30 p.m. to 12:00 a.m.	Night time ritual - Focusing upon the natural order of things.
12:00 a.m.	Sign off.

The above is included to demonstrate the kinds of programming needs that currently exist in the Uintah Basin.

VIII APPENDIX



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UTE INDIAN TRIBE

INDIGENOUS LEADERSHIP
DEVELOPMENT PROGRAM

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INDIGENOUS DEVELOPMENT

Program Proposal

INTRODUCTION

Mis-directed Response

Following, is a proposal for a training program that deals with a crisis situation now confronting the United States. This crisis can be referred to as the 'Mis-directed Response' of large numbers of America's dis-advantaged youth to economic, political, social and cultural deprivation. Sex, defeat, violence and alcoholism are the 'Mis-directed Responses' referred to.

One could spend months talking about the causes of this response but for the purpose of this introduction, only the important ones will be considered.

Foremost among these reasons, is that there has never been any 'real' acceptance of American Indians as equal competitors for those material and social needs that white America places so much value upon as indices of "The Good Life." Therefore, Indian people cannot establish a 'self-identity' as part of white America. This situation is best typified by the plight of the American Indian in this country. Our society places tremendous value upon the "Pursuit of Hedonistic Goals," vis a vis advertising, television, movies, and our economic system, but the American Indian is denied the opportunity to compete for these "goals." He is instead relegated to the position of either becoming an 'American Indian', or trying to find a 'self-identity' outside the current system.

The second reason -- and one that is logically congruent with the first -- is the frustration produced by being unable to identify one's own role An example of this can best be given by putting ourselves in the shoes of an American Indian and attempting to deal with the following paradoxes:

I am an American and my people were the original inhabitants of this country BUT I am not accepted as an American.

I have a dual citizenship, as an American citizen and as a member of an Indian tribal group (tribal government) BUT I am viewed only in terms of my tribal affiliation.

I speak English BUT my schools are inadequate.

I have my own religion BUT I am considered a pagan or immoral because I do not attend an organized church.

I should support my family BUT I can have no respect from my family because I can't hold a job.

This role incongruency produces (among members of a tribal group) a feeling of 'hopelessness' and pantasmagoria of sublimated dreams. Finally, Indian people, through observation of white society, begin asking the question, "What do I have to gain through compliance with the current system?" The answer obviously becomes, "Very Little."

Responses

The ultimate response that has been occurring in this country revolves around the growth of *indigenous leaders* who are serving as catalysts for action. These people become paragons of virtue who are able to reflect the emotional identification that is bestowed upon them by other American Indians. The reason for their leadership centers around their ability to help people form new "self-identities." The persons I am referring to are those leaders of 'nationalistic' movements. An example would be the leaders of the AIM American Indian Movement of the 1970's. It is very easy to condemn these men as 'rabble-rousers,' 'communists,' 'hoodlems,' etc., but the real fact is that they are the leaders of a significant portion of America's Indian youth. The question now arises, "Does this country have enough moral integrity to work with the conditions that produce this kind of leadership, or do we continue to exercise racist policies, using the American Indian as a convenient scapegoat for the frustrations of White America?"

It is possible to classify the present sentiments of the minorities of this country into three broad catagories for purposes of analysis:

ONE *Imitators* -- This catagory includes those individuals who have earned the nickname of 'Apple Indians'. The beliefs of this group center around the idea that by adapting all virtues (as well as vices) of middle-class America, one can gain acceptance. This is an idea that has existed for many decades and has provided nothing but a convenient rationalization for the sins of the majority upon disadvantaged groups. This idea is best exemplified by the Indian who, rather than deal with White America, accepts the premise that this world is merely a *means* to a greater end; and as a consequence, is able to live with the philosophy of "just getting along." Recent events would tend to indicate that this precept is no longer acceptable to large segments of America's minority groups.

TWO *Reactionaries* -- This group tends to identify with events of the past, and these representatives would like to return to an era long since vanished. All hopes, dreams, and asperations entail a desire to go back in time. An example of this philosophy would be those American Indians who, because of an avoidance reaction, would like to return to the "*past*."

THREE Adapters -- Many people of minority groups are now mirroring this kind of philosophy. They are saying in effect, "We will accept technological advancement, certain social moves, etc., but we will no longer allow you to deal with us in terms of stereo-types; we will no longer allow you to treat us as second-class citizens; we will no longer allow you the luxury of using us as 'scapegoats.' This group views life as meaningful, and hopes to make the period between the 'cradle and the grave' as enjoyable as possible.

Prognosis

With the foregoing information serving as a guide, the question is, "What will be the response of White America to current conditions?"

This country can no longer afford to deny the validity of the need for social change and for the offering of concrete proposals to meet existing needs. Therefore, we are offering as one step a training program which attempts to work with indigenous non-professionals in a constructive way.

ORIENTATION

Phase One

The orientation phase of the program revolves around the 'collection of information.' By this is meant the conducting of a biographical inventory of each prospective trainee so that personal beliefs, biases, and interests can be ascertained. This process will:

- facilitate the incorporation of specific community needs into the on-going program.
- determine the effectiveness of the type of leadership being exercised in the community.

Another aspect of this period will be the establishment of a "set" using the following exercise:

Explain your feelings regarding the following areas:

- Causes of community discontent.
- Efforts toward change (past and current).
- The success or failure of those efforts.
- The reason for the success or failure.

The goal of this input is to establish a commitment level of evaluation or "wound opening." This exercise asks people to 'open-up' for the training that is about to take place.

Finally, the orientation period will provide an opportunity for selection and composition of respective training groups. The purpose of this selection is to construct training groups with as many varying community backgrounds as possible. A given set of conditions are not entirely unique for any one poverty area, so each can learn from the other's experience and 'Frames of Reference.'

HUMAN RELATIONS TRAINING

Phase Two

The second phase of the training program will consist primarily of making the individual trainee more sensitive in three (3) specific areas.

1. Self-Concept

   Gestalt/Assertiveness Training has become nationally recognized as a valuable tool in many organizational structures. It has been demonstrated to be instrumental in increasing the effectiveness of such groups. For many reasons we feel such a tool lends itself to the training of indigenous leadership and the development of human resources. For individuals to be productive, it is necessary that they have an understanding of who they are, a feeling of self-acceptance, and an appreciation of their own self-worth. These prime prerequisites are becoming more and more significant to our society, and more directly, to those individuals in pursuit of a realization of their own potential.

The American Indian is one who has suffered over the years because he has been deprived of a worthwhile image of himself. The development in each trainee, of a positive self-image, is of paramount importance in any training environment. On what does one's self-image rest? Is it balancing on the shifting sands of external appearance and material possessions or is it solidly built on a bed rock of strong convictions about one's values and ideals? The American Indian, especially, has often been denied the building of such a firm foundation. His image of himself often balances precariously on fluctuating circumstances. Blame is cast elsewhere ("it's all white man's fault") because the challenge of self-modification and personal responsibility is too threatening for the crumbly structure which is his own self-image. However, with a strengthening of the foundation of the individual's self-image, there can follow the development and utilization of all his human resources. He is then able to see some of his faults, his new responsibilities, and finally he develops a feeling of concern for others and a desire to communicate with all who can help.

II. Significant Others

From a development of a stronger self-concept, our training moves on in the direction of how the individual affects and is affected by others. A study of these dynamics leads to the problem of how one establishes and maintains meaningful relationships with others. The question, "What are the barriers to communication and successful inter-personal relationships?" brings us back to the first phase: Self-image. The question then becomes, "If some things I do irritate others, are there ways I could modify my behavior without denying my own unique personality?" "What things can I change and still have my newly strengthened self-image whole and undamaged?"

As the trainees become more aware of his impact on others, be it negative or positive, he becomes more amendable to, and accepting of, his personal responsibility in eliminating problems or sources of conflict. The individual thus becomes a controlling factor of his own fate.

During the phase of training, the trainee becomes more acutely aware of the role and significance of distributive leadership. He sees that constructive community development requires the involvement and acceptance of responsibility be one and all. Resources and abilities must compliment each other in the venture toward mutually held goals. The most significant aspect becomes, "How can I become more effective with others in the solution of our common problems?"

III. Problem Solving

During phases I and II, as the trainees becomes more aware of who he is and how he relates to others, he is also faced with the fact that some modification of his own behavior is necessary. What modifications are desirable to improve communication and how such changes might be brought about becomes the emphasis in the third phase: Problem Solving. Although some conflict and resolution of conflict within the group has occurred from the beginning, it is in this third phase that the problems become defined more clearly, alternative solutions are presented, and then the most feasible and effective methods of change are tried out.

Toward the end of this phase, the trainees have become proficient in defining the problems which exist between individuals in the group. Channels of communication have opened up and many barriers to communication have been eliminated or reduced. At this point the group is ready to relate their training experience to their roles in their own communities. They begin to see how their own mis-perceptions about themselves and other people have diminished their effectiveness as leaders in their own neighborhoods. The lack of success in bringing about change in their communities is for the first time seen as directly related to some of their own failings in being able to deal effectively with others, especially other leaders. These power figures, whose help is needed for community rehabilitation, often have not understood the problems, or have been alienated because of a lack of skill, diplomacy, sensitivity, etc., on the part of community leaders. This part of the training hopes to increase the trainee's ability to work with city officials and civic leaders by making him aware of the similarities which exist in all who are "leaders." The question, "What is leadership?" will focus both on the needs and vulnerabilities of leaders, respect from others, fear of competition, being in control of a certain situation, as well as the responsibilities of all leaders.

To summarize Gestalt/Assertiveness Training, a brief statement of the goals of this phase of the program will be made. The order of presentation will be sequential, following the development of the Human Relations Phase just outlined.

At the outset of training, the goal is to develop in the trainee an improved but realistic self-image concept. He must begin to feel meaningful within the existing structure, must see that he, too, has contributions to make, and that he is a worthwhile individual. (In Mr. Van der Post's terms we are attempting to resuce the individual from melting into the crowd.)

The second major goal is to develop in the trainee some significant awareness of how and why he effects others and also how and why others effect him. A general sociological construct will be developed by the trainees themselves. Such a construct or theory will present a new way of viewing community problems. It is hoped to be proved that the problem does not just exist with the "white community" but that some behavior modification and/or attitudinal changes are required on the part of the poverty stricken individuals. The construct will also provide some need or desire for self re-direction to accomplish goals, resulting from a new or newly defined concept of significant others.

A further goal of the training is to provide the trainees with new skills for improving interpersonal relations, and thus bringing existing problems to a meaningful conclusion. The focus will be to define problem areas, present alternative approaches, and select a means by which the best alternative may be most effectively carried out. If no alternative seems feasible, how can we best work within the existing system, with the ultimate goal being one of change?

The all inclusive goal of the Human Relations phase is to provide a laboratory environment in which the trainee can explore new roles, new techniques for establishing and maintaining interpersonal relationships, and an environment in which perceptions, real or unreal can be tested, reinforced or modified. All of which eventually leads towards improving intra-community relations through improved problem solving techniques.

PREPARATION FOR RESOURCE ORIENTATION

Phase Three

During the Resource Orientation (Phase IV) the trainees will be placed in various agencies to observe the functioning of these traditional structures. Phase Three will attempt to prepare the trainees for the forth-coming experience by relating the knowledge they learned during their Human Relations Training to the situations they may be faced with during their Resource Orientation. This preparation will include a functional aspect as well as an operational one.

The functional aspect of Phase Three will deal specifically with the Human Relations Training. The questions will be, "How can I, as an individual, function successfully with the people I will be working with?" "What frustrations and anxieties can I expect to experience in traditional structures and beauracratic administration and how has my Human Relations Training enabled me to handle these problems?"

The Operational Aspect will concentrate on the questions, "What information do I hope to gain from the experience?", and "How can I facilitate the acquiring of such information?" This method will involve the group coming to a concensus on: (1) group goals and (2) observational criteria set forth by the group to help each trainee achieve these goals. Some areas to be included in such a set of criteria might include: departmental structure, funding resources, management philosophy, staff communication and effectiveness of the particular program.

Through this preparation, it is hoped the trainee will now be able to benefit by the exposure to existing agencies in such a way as to deepen their understanding of community problems, and to provide them with new skills in approaching these problems.

RESOURCES ORIENTATION

Phase Four

The fourth phase of the training is designed to broaden the 'frame of reference' of individual trainees. The method by which the 'frame of reference' of the trainees will be broadened is by introducing them to different observable information. Trainees will accomplish this task by vising various human resource service programs on and near the Uintah and Ouray Reservation.

The term 'frame of reference' refers to the impact of a person's 'symbolic environment' upon their behavior. For example, as a child we all learn to pledge allegiance to the flag, to support the constitution, and to honor the dead. In order to do this, we impute validity to certain objects. Even though a flag is merely a piece of cloth, it represents something good. Even though the constitution is merely words on a piece of paper, it becomes good. Symbols, then, become important in-so-far as they are perceived as good or bad. The clientele for which this training program has been designed, have grown up in an extremely limited 'symbolic environment.' They have not had the kind of exposure that makes it possible to impute meaning to many varied symbols. The reason for this is that the experimental knowledge is missing.

The exposure provided by this phase of the program will broaden the symbolic knowledge that each trainee has and, consequently, enables him to use available resources in dealing with concrete problems of the local community. For example, the symbol of "Whiteman" gets broken down so that the trainee interacts in terms of individuals rather than the stereotype, and thus concludes, on the basis of demonstrated performance, that some people are trying to help and some are not.

The focal point in all instances during resources orientation will be to observe the structure of the organization and the methods by which decisions are made. The reason that emphasis is placed upon structure and decision-making, is so that the trainee will be able to conceptualize different ways by which their own unique capacities as leaders will be utilized. Through the above observational exercises, trainees will be able to accummulate large cerebreal reservoirs of information that will be useful in the final portion of the program. This enables him to use available resources in dealing with concrete problems of the local community. For example, the symbol of "Whiteman" gets broken down so that the trainee interacts in terms of individuals rather than the stereotype, and thus concludes on the basis of demonstrated performance that some people are trying to help and some are not.

The primary objective of Phase Five is to find ways for the trainees to apply the knowledge and information gained during their Resources Orientation toward the problem of constructing and presenting their own proposals. The procedure used to attempt this objective will consist of two stages. The first several days will be spent with the original reference group (those trainees who have been together throughout the entire program), whereas the second stage will begin with a re-grouping of the trainees into new groups in which all members will be from the same target area. This will enable the new groups to focus on the particular problems in their own locality. During both stages certain content material will be presented to the groups which will be used to facilitate development of a new awareness on a human relations level. Hence, there will be a constant interplay between content oriented decisions and sensitivity sessions, during both stages of Phase Five.

In the first stage, the original reference groups will use as content material the observations which all had made during their resource orientation. Content discussions will center primarily on comparisons between group members regarding these observations.

Gestalt/Assertiveness Training sessions will arise which will deal with the anxieties which members will feel at the prospect of their iminant re-grouping and breaking of the emotional bonds forged during the previous months of training together.

In the second stage the new reference groups will use as content material the results of the exercises they performed during their original orientation period in which they were asked to explain their feelings about causes of community discontent, etc. The trainees will read the exercises which they wrote and compare their feelings at that time to their present views.

Gestalt/Assertiveness Training sessions and interpersonal conflicts will abound as the members of the new groups try to adjust to one another and begin to form new working entity. Because of the previous Human Relations Training each trainee will have the benefit of interpersonal skills which he did not possess upon entering the program and so the reconstituting of the new group will not entail such a lengthy process as it did in the beginning. This period will provide the trainees with a workshop for testing themselves to see if they really have acquired and are employing these human relations skills. This testing experience will enable them to more realistically evaluate themselves as leaders and hence evaluate the measure of success they can expect in constructing, presenting and carrying out their proposals.

PROPOSAL CONSTRUCTION AND PRESENTATION

Phase Six

This is the final phase of the program toward which all of the trainee's previous experiences have led. In it we see the culmination of the training -- the end produce -- which is the construction by the trainees themselves, of proposals aimed at improving some condition in their own community.

In order to decide on such a project and carry through with such a design, the trainee uses the knowledge he has gained in his Human Relations Training (how to work with others) as well as the more technical information which he sought out during his period of resource orientation. With this heightened awareness, he is now ready to work with others from his community in defining the problems that need attention and utilizing those resources which will aid in solutions to these problems. Finally, he must find a funding source and present the finished proposal.

> First area of concern: The construction of a proposal to answer the question, "What are my community needs?" This involves more than asking the man on the street what he sees the needs of the community to be. Without studying the problem the trainees themselves (during orientation) were unable to distinguish between apparent needs and underlying needs. Certainly the average citizen is no better equipped to give a meaningful answer to this question than the trainee was before his training. For example, general opinion might hold that the main problem was lack of jobs. This could be the apparent need while the underlying need could be the training of community members so they could become qualified for existing jobs. Hence, in this one area of job opportunities, research would have to be done by the trainees on existing jobs, the requirements of these jobs, the skills or lack of skills of community members, and the existing opportunities for training. Only after similar research in such areas as employment, housing, recreation, education, etc., would the trainees be ready to give a meaningful answer to the question, "What are my community needs?"
>
> Second area of concern: "Now that we have defined the problem, what can be done toward it's solution?" If the problem has been defined in terms of the underlying needs, then a solution treating the problem in long-range terms rather than immediate, superficial terms is a natural consequence. If, for example, the area of recreation is being explored, it might be brought out that in addition to the need for more recreational facilities, there also existed a need for educating the community in alternative uses of such facilities. With such an underlying need explicitly stated, the solution clearly acquires a dual aspect -- that of educating and re-training as well as developing new facilities. This means, for example, that there is a need for trained supervisors at a new park or playground, (jobs for community leaders) that community members must participate in the planning

and building in order for all to feel a responsibility and concern for any new improvement that is brought to a community.

Third area of concern: The question, "What resources are available?" can be broken down into three parts. The first part would deal with possible funding sources, the second with sources of information and the third with support and backing from individuals and agencies.

In locating sources of information, the trainees would, in large part, be pursuing contacts they made during their resource orientation. Once a definite project was decided upon, the collection of data from such agencies as recreation, education, youth and other human resource programs, etc., begun earlier in the program, would now become more specialized as the focus and goals were clarified.

Similarly, finding individuals and groups to support the proposal would also involve renewing previous contacts and through them, locating others. It is right here that the selling of the proposal actually begins. It is here that all the previous Human Relations Training provides the trainee with the necessary skills of sophistication, sensitivity, and ability to compromise which will enable him to deal effectively with community and civic leaders as well as political figures.

Fourth area of concern: After the proposal is finally written and presented to the "chosen" funding source, it is then either accepted or rejected. In the latter case, certain modifications may be made in order to make the proposal acceptable. When it is finally accepted, the trainee must then ask himself, "How can I help in carrying out the proposal?" One of the fundamental goals of the entire program is for the trainees, by getting their proposals accepted, to provide themselves with jobs of their own creation. The community leader, now that his energies have been re-channelled and his responses to problems re-directed, has become an effective leader in his own community. One of his most important roles will be to participate in the re-education of community members so that they can fully utilize and benefit from the improvements which the proposals have called for. Such positions as a worker in a new youth center, a teacher aide in the local school, or a recreation leader are now prepared to undertake within the framework of their own proposal design, in their own communities.

CONCLUSION

The training program just presented is inclusive. Within this program is an explanation of causality, as well as a way to deal with current and long-range problems. Care has been taken to list the goals of the training program so they can be recognized by anyone!

The material has been presented in a meaningful order with each step of the training providing a building block for the next. If carried out, a change in behavior will occur which will enable the trainees to return to their community with new ammunition to wage the war on poverty, ignorance, and disease. The ammunition that we are referring to is the change in themselves, which will enable them to assertively deal with white America and will also hlep others to be assertive as well.

The result of this type of training is that fighting, destruction of property, and mis-directed responses are transformed into bloodless 'social revolution' for which this country initially stood. Maybe then we can turn those ideas of democratic society into a 'reality' rather than a 'mockery'.

America and it's traditional values are quite meaningless to large segments of our society, precisely because many people in this country are not given the opportunity to decide for themselves whether they will accept or reject a particular value. The before mentioned training program provides that opportunity.

In order for this program to succeed, dedicated human beings, of all creeds and colors, must be willing to live with the reality that (1) various racial groups have never been accepted, (2) they now must be accepted, and (3) only people with concern for the statements listed above can be effective working within this program.

GESTALT/ASSERTIVENESS TRAINING

Outline

Week One:	May 19 and 20, 1982
May 19:	Introductions to each other; A micro-lab of Gestalt techniques which are designed to begin to develop a level of "self-trust" within each of the participants. This condition is essential for the learning to follow.
May 20:	Introduction to the components of assertive behavior; review of Gestalt "self-trust" techniques.
Week Two:	May 26 and 27, 1982
May 26:	Definitions; The difference between assertive behavior, aggression, passive aggression and passive behavior.
May 27:	Practicum; Role playing and "Hot Seat" as tools for understanding the difference between assertive behavior and behavior that is destructive to the interests of "self".
Week Three:	June 2 and 3, 1982
June 2:	Micro lab of exercises dealing with "put-downs", "manipulation" and criticism; the Gestalt approach to dealing with these behaviors.
June 3:	The importance of being "centered" as a prelude to assertive behavior; Learning "how" to deal with "put-downs", "manipulation" and criticism.
Week Four:	June 9 and 10, 1982
June 9:	Allowing your dreams to work for you; Understanding dreams; the Gestalt approach to "self-understanding" of the symbolic and cultural nature of dreams.
June 10:	Dream work seminar continued; Each participant will have the opportunity to work through and understand their own dreams.

Week Five:	June 16 and 17, 1982
June 16:	Dream work seminar continued; Each of the participants will begin to learn how to help other people to allow their dreams to work for them.
June 17:	Translation of dream "self-understanding" into assertive behavior; Dreams = self-awareness = assertion.
Week Six:	June 23 and 24, 1982
June 23:	"Anger"! Learning how to express anger; Understanding the "positive aspects" of expression of anger in an assertive rather than an aggressive manner.
June 24:	The "cultural" definition of anger versus the "humanistic" definition; "Hot" anger and "Cold" anger; Gestalt approaches to "letting go" of anger.
Week Seven:	July 7 and 8, 1982
July 7:	"Love"; Gestalt approaches to expression of softness, concern, warmth, sensitivity; Healing through touch; inclusion exercises.
July 8:	The organism as energy; Psycho-kinetic exercises which allow the participants to experience their own energy in process; focusing into assertive behaviors.
Week Eight:	July 14 and 15, 1982
July 14:	"Letting go" of sex stereotypes; men learning to discover the "soft" portion of their being; women learning to allow themselves their "expressive strength"; men and women focusing upon humanistic similarities rather than "learned" "habitual" differences.
July 15:	Morphological analysis using mirrors; "self-acceptance" as an aid to assertive behavior; Moving from "self" to "significant others".

Week Nine: July 21 and 22, 1982

July 21: Learning "how" to say NO! Many times people do not know how to say no to requests that are made of them and as a consequence engage in behaviors which they do not want to do. This workshop will help the trainees learn to trust their own intuition and enable them to say no when they need to.

July 22: Learning how to say YES! Here the focus is in showing people how to allow themselves to have new experiences so that life is a significantly exciting experience.

Week Ten: July 28 and 29, 1982

July 28: Gestalt "Now" awareness; Learning to experience "this" moment without being pre-occupied with either the past or future; Centering exercises designed to show participants how to deal assertively with the reality of the NOW.

July 29: Negotiation of inter-personal conflict; The assertion model will be applied to situations where conflict exists with "significant others"; participants will learn how to negotiate differences; this workshop is especially useful in showing clients how to solve "work-related" difficulties.

Week Eleven: August 4 and 5, 1982

August 4: Assertion as an alternative to "stress" and alienation related problems. When people do not express their concerns and feelings, they begin to develop a "self-hatred" syndrome which culminates in "habits" which are self-destructive. Such things as alcoholism, depression, irratic work habits, often are directly related to feelings of inferiority. Taking risks and practice in assertive behaviors helps to build self-esteem and provides an alternative to self-destruction.

August 5: "Owning your own power"; Gestalt approaches to human relationships; participants will learn how to "selfishly" dispense their emotional energy so as not to waste themselves on non-productive relationships.

Week Twelve: August 11 and 12, 1982

August 11: Assertive behavior and problem solving in the family. Role playing exercises designed to show participants how to use the assertive model as a method of negotiation of differences within families.

August 12: Music, ritual and song; the humanistic perspective.

Week Thirteen: August 18 and 19, 1982

August 18: Dealing with adolescents! The use of Gestalt/Assertiveness as a model of encouragement for young adults to do what is in their own best interests, (ie; going to school).

August 19: Gestalt approaches to understanding human sexuality; dealing with the reality of hormones

Week Fourteen: August 25 and 26, 1982

August 25: Final review.

August 26: Saying goodbye.

C.A.T. COMPARISONS

INDIAN AND NON-INDIAN TODD AND WEST

		READING			MATH			LANGUAGE			SPELLING					
GRADE	YEAR	IND	N-IND	AVE	IND	N-IND	AVE	IND	N-IND	AVE	IND	N-IND	AVE	IND TOT	N-IND TOT	SCHOOL TOTALS
1	1975	1.4	2.0	1.8	1.5	2.2	1.9	1.0	1.7	1.2	1.3	1.6	1.5	1.3	1.9	1.7
1	1976	1.2	1.8	1.6	1.3	1.9	1.7	1.1	2.1	1.6	1.1	1.4	1.2	1.2	1.8	1.6
1	1977	1.6	2.1	1.8	1.0	1.7	1.3	1.2	1.8	1.5	1.0	1.6	1.4	1.2	1.8	1.7
1	1978	1.6	1.9	1.8	1.7	2.2	2.0	1.5	2.1	1.9	1.4	1.7	1.6	1.7	2.0	1.8
2	1975	2.2	2.9	2.4	1.7	2.5	2.1	1.9	2.6	2.2	1.8	2.9	2.3	1.9	2.7	2.2
2	1976	1.6	2.9	2.1	2.0	2.8	2.5	2.1	2.9	2.4	1.8	2.4	2.1	1.9	2.8	2.3
2	1977	2.4	4.1	3.1	2.2	3.1	2.7	2.0	3.1	2.5	2.1	3.2	2.6	2.3	3.4	2.8
2	1978	2.1	3.1	2.5	2.3	2.7	2.5	2.3	3.1	2.6	2.1	2.4	2.2	2.3	2.8	2.5
3	1973	2.5	3.8	3.1	2.5	3.7	3.1	1.4	3.4	2.7	2.0	4.8	2.6	2.2	3.6	2.9
3	1974	2.8	3.8	3.2	2.3	3.0	2.6	2.3	3.5	2.9	3.3	3.7	3.5	2.5	3.3	3.0
3	1975	2.7	3.8	3.1	2.7	3.2	3.0	2.6	3.6	3.0	3.2	3.9	3.4	2.8	3.6	3.0
3	1976	2.8	3.9	3.2	2.4	3.5	2.9	2.8	4.8	3.4	2.8	4.1	3.2	2.7	4.1	3.1
3	1977	1.9	4.1	3.5	3.3	3.6	3.3	3.3	4.2	3.5	3.5	3.8	3.3	3.2	3.9	3.4
3	1978	2.8	4.8	3.6	2.9	4.2	3.4	2.9	4.9	3.6	2.8	3.7	3.2	2.8	4.4	3.4
4	1975	3.3	4.5	3.7	3.4	4.2	3.7	3.0	4.3	3.6	4.0	4.5	4.1	3.4	4.4	3.6
4	1976	3.4	4.9	4.0	3.3	4.5	3.9	3.6	5.2	4.1	3.8	5.3	4.3	3.5	5.0	4.0
4	1977	3.1	4.6	3.7	3.3	4.8	4.0	3.3	4.6	3.7	3.5	4.4	3.7	3.2	4.6	3.7
4	1978	2.7	4.2	3.4	3.2	4.4	3.8	3.0	4.0	3.5	3.2	4.0	3.6	3.0	4.1	3.5
5	1975	3.7	5.0	4.3	3.7	5.1	4.3	3.4	4.6	4.0	4.2	4.9	4.5	3.8	4.9	4.1
5	1976	4.1	6.1	4.8	4.1	5.9	4.9	4.1	6.2	4.8	4.6	5.5	4.6	4.2	5.9	4.8
5	1977	4.0	6.2	5.2	4.6	6.0	5.0	3.4	6.3	4.9	4.5	7.0	6.1	4.0	6.4	5.2
5	1978	4.0	5.4	4.8	3.9	6.1	5.0	4.0	5.7	4.8	4.6	6.3	5.2	4.0	5.6	4.8
6	1973	4.6	6.1	5.6	4.9	5.6	5.3	4.3	5.1	4.8	5.3	5.9	5.7	4.6	5.7	5.3
6	1974	4.4	6.6	5.7	4.0	5.6	4.9	3.4	5.5	4.6	4.2	5.8	5.0	3.8	5.7	4.9
6	1975	3.3	5.7	4.9	3.8	5.5	5.0	3.2	5.3	4.5	4.2	5.2	4.8	3.6	5.4	4.8
6	1976	4.5	6.2	5.0	5.0	7.0	5.8	4.6	6.6	5.2	5.1	6.2	5.2	4.8	6.5	5.3
6	1977	4.2	7.0	5.5	4.9	6.8	5.8	4.8	7.0	5.7	5.1	7.1	5.9	4.7	7.0	5.6
6	1978	5.0	7.0	6.0	5.1	7.5	6.3	5.2	7.0	6.2	5.5	7.3	6.6	5.1	7.1	6.1
7	1975	4.4	6.7	5.6	4.6	6.7	5.7	4.0	7.0	5.5	4.8	6.9	5.9	4.5	6.8	5.7
7	1976	4.5	7.1	5.6	4.7	6.6	5.6	4.5	6.4	5.2	4.8	6.0	5.0	4.6	6.5	5.4
7	1977	4.6	6.2	5.7	5.4	6.8	6.5	4.5	5.9	5.6	5.0	5.4	5.6	4.8	6.1	5.9
7	1978	4.3	7.8	6.0	5.5	7.6	6.6	4.8	7.4	6.1	5.4	7.1	6.3	4.9	7.5	6.3
8	1975	5.4	7.4	6.4	5.5	6.8	6.2	5.5	7.1	6.3	6.1	6.9	6.5	5.6	7.1	6.4
	1976	5.2	7.9	6.6	5.3	7.5	6.5	4.7	7.4	5.8	5.6	6.9	5.6	5.2	7.4	6.3
8	1977	4.9	6.6	6.8	5.4	6.2	6.7	5.1	5.7	6.3	5.2	5.2	5.8	5.1	5.9	6.6
8	1978	5.5	8.3	7.1	5.7	8.5	7.1	5.0	7.6	6.4	5.4	7.4	6.6	5.4	8.0	6.9
9	1975	6.2	7.8	7.3	5.0	7.7	7.0	6.1	7.2	7.0	6.8	7.6	7.4	6.0	7.6	7.1
9	1976	5.9	8.8	7.6	5.8	9.0	7.5	5.6	8.7	7.2	6.8	8.2	7.6	7.0	8.7	7.4
	1977	5.7	7.6	7.4	6.1	7.9	7.5	5.7	7.4	7.2	6.5	7.1	7.2	5.8	7.6	7.3
	1978	6.0	8.6	7.6	6.1	8.5	7.4	5.8	8.2	7.3	6.0	7.9	7.3	6.0	8.3	7.4

CALIFORNIA ACHIEVEMENT TEST
1982 - Nov. Results

Number of Students	Reading Vocab.	Reading Compreh.	Reading Total	Spelling	Lang. Mech.	Lang. Express.	Lang. Total	Math Comp.	Math Concept Applic.	Math Total	Total Batt.	Ref. Skills
Total 10th 196	10.0	10.1	10.0	9.5	9.9	9.2	9.3	9.0	9.3	9.1	9.5	8.9
Indian 10th 25	8.0	7.9	8.0	8.5	7.3	6.0	6.5	7.4	7.2	7.2	7.3	5.9
Total 11th 150	11.4	11.7	11.5	10.5	11.1	10.1	10.5	10.5	10.4	10.0	10.8	10.6
Indian 11th 16	8.7	8.5	8.7	9.5	7.0	6.6	6.8	8.0	8.0	8.0	8.0	7.4
Total 12th 150	11.7	12.7	12.1	11.5	11.4	11.0	11.3	10.5	11.0	10.9	11.2	10.7
Indian 12th 21	8.9	9.5	9.0	11.5	8.9	8.4	8.7	8.8	8.7	8.8	9.0	8.6

Sophmore Norm - 10.2
Junior Norm - 11.2
Senior Norm - 12.2

Approximate Scores for Non-Indian Students (Score computed by hand - not by CAT Center)

Sophmore	10.2	10.3	10.2	9.6	10.2	9.6	9.6	9.3	9.5	9.3	9.8	9.4
Junior	11.7	12.0	11.8	10.6	11.5	10.5	10.9	10.8	10.6	10.2	11.1	10.9
Senior	12.1	12.9	12.6	11.5	12.0	11.4	11.7	10.8	11.4	11.2	11.5	11.0

Source: Ron Wolff, Principal
Union High School
and JCM Tutor

A CHRONOLOGICAL ORDER OF

UTE TRIBAL EDUCATION PROGRAMS

1951 to 1983

Program	Funding Source	Year of Operation
Tribal Scholarships	Ute Indian Tribe	1951 to Present
Tribal Public Schools Coord.	Ute Indian Tribe	1956 to 1957
Division of Comm. Services - Adult Education - General Education basic communications leadership development human relations training job placement services	Ute Indian Tribe	1957 to 1962
Ute Tribal Youth Camps	Bureau of Indian Affairs	1958 to 1962
Tribal Community Services: Pre-School Program	Ute Indian Tribe	1961 to 1966
Ute Tribe Head Start Project	Dept. of Health and Human Services (formerly HEW), Adm. for Children, Youth & Families Indian & Migrant Division	1966 to Present
Ute Tribe Education Department	Ute Indian Tribe	1971 to 1976
Ute History Book	National Endowment for the Humanities	1971 to 1982
Human Relations and Leadership Development Program	Indian Health Service - Mental Health Branch (HEW)	1973 to 1974
Career Ladder: Ute Training Program	Education Professions Develop. Act, USOE	1974 to 1975
Ute Tribe Adult Basic Education Program	Title IV, Part C, Indian Education Act, USOE	1974 to Present
Community Education Program (ORBS)	Department of Interior - Bureau of Indian Affairs	1974 to Present
Ute Tribe Teacher Training Program	Title IV, Part B, Indian Education Act, USOE	1975 to Present

Program	Funding Source	Year of Operation
Ute Tribe Education Division (Planning)	Ute Indian Tribe	1976 to Present
Ute Tribe Curriculum Development Project	Title IV, Part B, Indian Education Act, USOE	1976 to 1977
Johnson O'Malley Program	Department of Interior - Bureau of Indian Affairs	1978 to Present
Ute Language Projects	Ute Indian Tribe/Utah State	1978 to Present
Employment Assistance (Adult Vocational Training)	Department of Interior - Bureau of Indian Affairs	1980 to Present
Ute Tribe Cultural Development Program	National Endowment for the Humanities	1980 to 1982
Higher Education Grant Program	Department of Interior - Bureau of Indian Affairs	1982 to Present
Human Relations Training (Gestalt/Assertiveness)	Ute Indian Tribe/Utah State Board of Education - Title IV Civil Rights	1981 to 1983

A CHRONOLOGICAL ORDER OF PUBLIC SCHOOL INDIAN EDUCATION PROGRAMS

1953 to 1983

Program	Funding Source	Year of Operation
Impact Aid Program	U.S. Office of Education	1953 to Present
Johnson O'Malley	Department of Interior	1948 to 1951
Uintah/Duchesne Title I Projects	Title I, ESEA, Elementary and Secondary Education Act, USOE	1968 to Present
Uintah Basin Project Education Improvement - Planning; Linkers And Parent Involvement	Title III, ESEA, USOE	1971 to 1974
Mobile Early Childhood In-Home Education	Johnson O'Malley	1972 to 1975
Uintah/Duchesne Cultural Awareness Seminar	Title III, ESEA, USOE	1972 to 1972
Uintah/Duchesne Cultural Awareness In-Service Training Weber State College	Title IV, Civil Rights Act, HEW	1973 to 1974
Uintah Basin Project Education Improvement Curriculum Improvement Project	Title VII, ESAA - Emergency School Aid Act, USOE	1973 to 1975
Uintah Basin Project Education Improvement; Tutoring; Ute Language; Ute History & Culture Education; High School Drop Out	Title IV, Indian Education Act, USOE	1973 to Present
*Uintah Basin Project Education Improvement: A Career Ladder: Ute Training Program (Ute Tribe)	Education Professionals Development Act, USOE	1974 to Present
Uintah School District Wy Koo Pah Bilingual Education Project	Title VII, Bilingual Education Act	1981 to Present

*This project was actually administered by the Ute Indian Tribe

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